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AUTHOR:

BARRETT, REV.
BENJAMIN [FISK]

TITLE:

LECTURES ON THE NEW
DISPENSATION,....

PLACE:

NEW YORK

DATE:

1855

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B27 Lectures on the new dispensation, called the New Jerusalem...
N.Y. 1855. D. 9 + 328 p.

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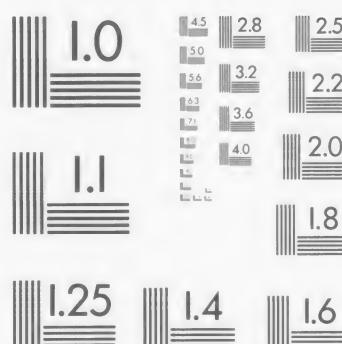
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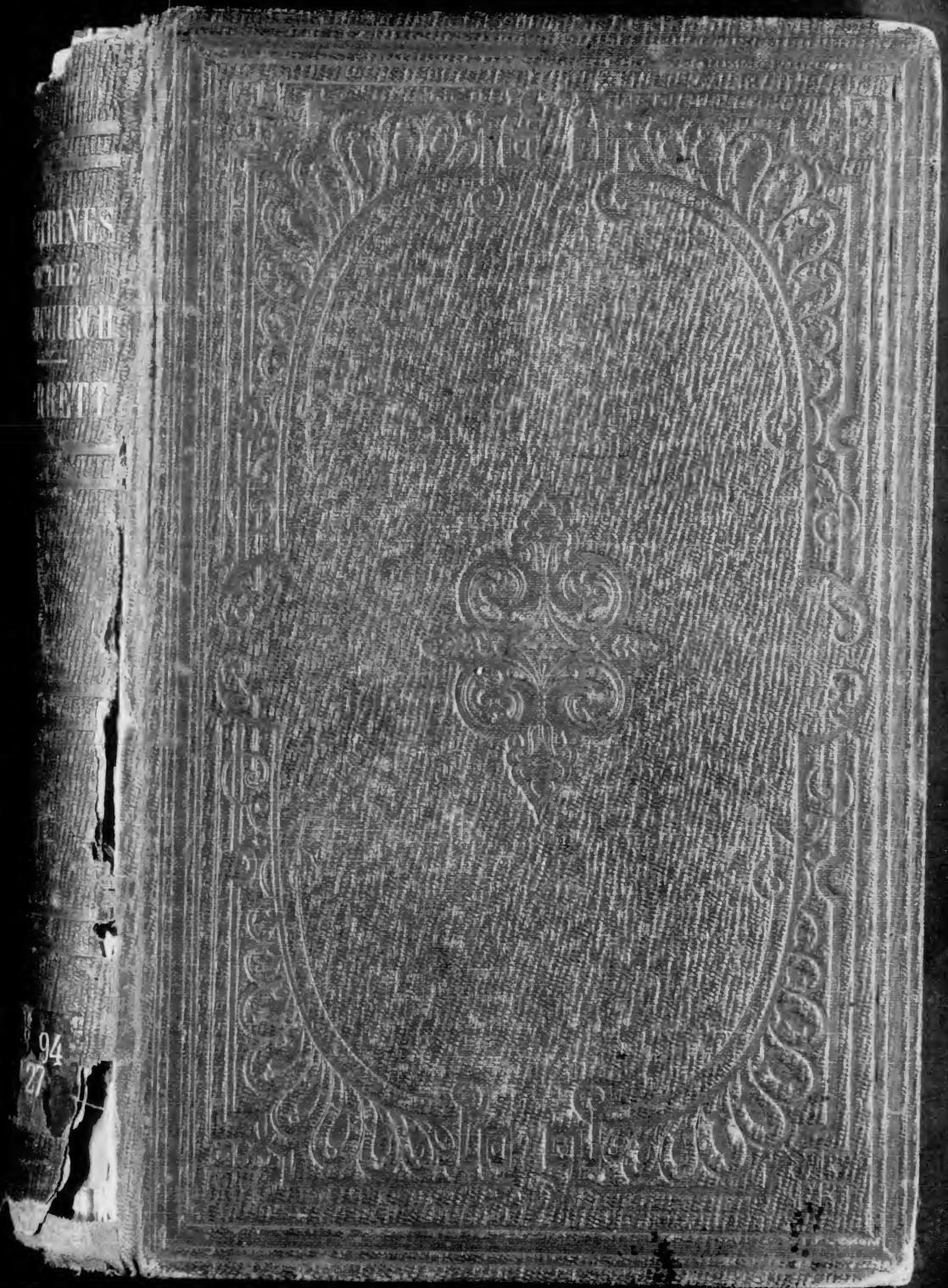
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THE THEOLOGICAL WRITINGS
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NO. 47 BIBLE HOUSE NEW YORK

938.94 B27

DIVINE LOVE

One

This work, as its title concerning the operations of creation of the universe. It explains the creation of men and angels, and of the Trinity. It also treats of the successive opening of the way of evil and of evil uses; and of the uses.

DIV

Or

This work treats and unfolds the eternal laws of God, regulated. It shows, that the Lord has for its end the Laws of the Divine Providence, which should act from liberty according to reason, that a man should not be forced by external means to think and will, and so to believe and love, the things which are of religion, but that he should lead and sometimes force himself to it; that a man should be led and taught from the Lord out of heaven by the Word, and by doctrine and preaching from the Word: That the Divine Providence, from things the most singular, is universal, and that, in all it does, it has respect to what is eternal with man, and to things temporary only so far as they accord with things eternal: That the Laws of permission are also Laws of the Divine Providence, and for what end evils



Library

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are permitted: That the Divine Providence is equally with the wicked and the good: That every man may be reformed, and that there is no such thing as predestination: And that the Lord cannot act against the Laws of the Divine Providence, because to act against them, would be to act against his Divine Love and his Divine Wisdom, consequently against Himself.

These, and many other topics of a kindred nature are treated in an exhaustive, and at the same time in a lucid, masterly, and convincing manner, in this volume.

HEAVEN AND ITS WONDERS,
THE WORLD OF SPIRITS, AND HELL:

FROM THINGS SEEN AND HEARD.

One vol. Svo., pp. 350. Price 50 cts.

This work unfolds the laws of the spiritual world, describes the condition of both good and evil spirits there, and discloses the order or general arrangements of the inhabitants, both of heaven and of hell, and the objects and scenery by which they are surrounded. It treats of the human form of every angel and of the whole heaven, of the innumerable angelic societies of which the whole heaven consists, and of the correspondence between all the things which belong to heaven and those which belong to the earth and to man; of the sun of heaven, and of the light and heat thence proceeding; of time and space, representatives and appearances in heaven, and of the changes of state experienced by the angels; of their garments and habitations, their language and writings, their innocence and wisdom, their government, their worship, and their state of peace; of the origin of the angelic heaven, and its conjunction with the human race by means of the Word; of the state of the Gentiles, and of infants and young children, of the rich and the poor, and of the wise and the simple, in heaven; of the occupations of the angels; of marriages in heaven; of heavenly joy and happiness; and of the immensity of heaven. It also treats of the World of Spirits, or first state of man after death, and the successive changes of state which he has to pass through subsequently; of the nature of hell, and the true Scripture signification of the devil, satan, hell-fire, and the gnashing of teeth; of the appearance, situation and plurality of the hells; and of the dreadful wickedness and direful arts of infernal spirits.

THE TRUE CHRISTIAN RELIGION,

CONTAINING
THE UNIVERSAL THEOLOGY OF THE NEW CHURCH, FORETOLD BY THE
LORD IN THE APOCALYPSE, XXI. 1, 2; WITH THE
CORONIS, AND A COPIOUS INDEX.

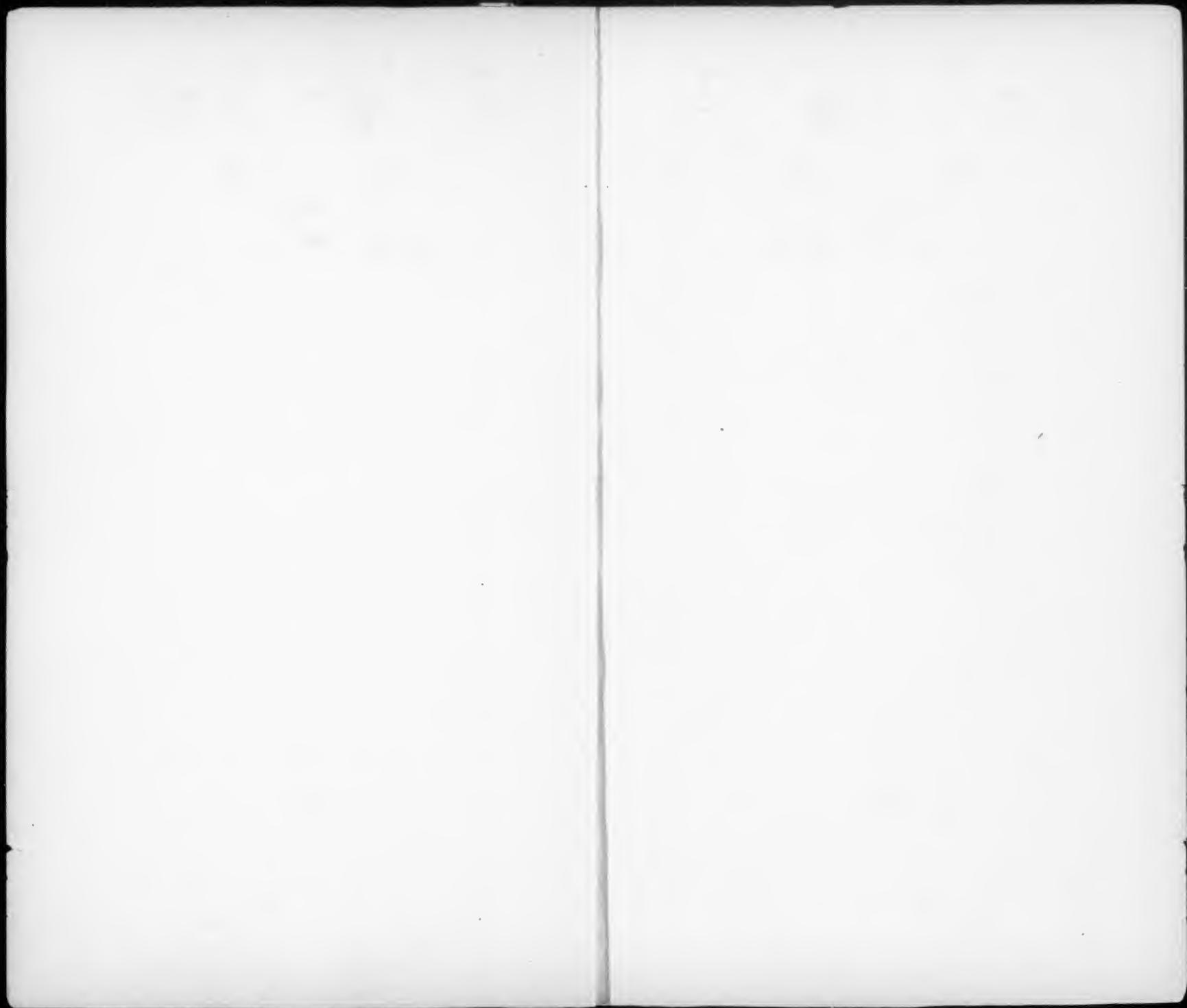
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This volume contains a summary of all the principal doctrines of the New Church, signified by the New Jerusalem in the Apocalypse. It is divided into three parts, and contains a copious index.

2

FORD EXCHANGE.

543



LECTURES

ON THE

NEW DISPENSATION,

CALLED

THE NEW JERUSALEM.

BY B. F. BARRETT.

There are some things in the Word which appear like contradictions. when yet, viewed
in its own spiritual light, there is no contradiction.
True doctrine is like a lantern in the dark, and like a guide post in the ways.
SWEDENBORG.

FIFTH THOUSAND.

NEW YORK:

PUBLISHED BY THE MICHIGAN AND NORTHERN INDIANA ASSOCIATION
OF THE NEW CHURCH.

FOR SALE BY
E. MENDENHALL, WALNUT ST., CINCINNATI; OTIS CLAPP, 23 SCHOOL ST.,
BOSTON; WILLIAM MC GEORGE, 47 BIBLE HOUSE, NEW YORK

1855.

572610424

PREFACE TO THE STEREOYPE EDITION.

IT is just ten years since these Lectures were first offered to the public in a printed form. They have been favorably received, and, it is thought, have subserved, in some degree, the interests of the Lord's true Church on earth. For this, their author feels a sincere and devout gratitude ; and the best acknowledgment which he knows how to render to his Divine Master for the blessing with which He has been pleased to crown his humble labors, is, to issue this new edition of the work, conscious as he is of its imperfections and deficiencies. He is the more encouraged to do this by the favorable opinion of the usefulness of the volume, which has been expressed by some of his brethren, especially by the "Michigan and Northern Indiana Association of the New Church," who, at their annual meeting, Feb. 7, 1851, adopted the following resolutions :

"*Resolved*, That this Association approves and adopts the proposition of the Acting Committee relative to the stereotyping and printing of an edition of Barrett's Lectures, and hereby authorize the Book Board to draw upon the Treasurer for such sum as may be necessary to carry it into effect.

"*Resolved*, That, in case the collections by the Treasurer be sufficient to warrant the same, the Book Board be authorized and instructed to place copies of said work in every township and other public library within our limits."

After these very encouraging Resolutions, there remained nothing for the author to say or do, but to revise and correct the Lectures at the request of his brethren in Michigan and Northern Indiana. In doing this, he has added some new matter — the first Lecture being almost entirely new — and omitted some of the old ; and so condensed the whole as to reduce somewhat the size of the volume. But while he has sought to *retain* nothing that seemed absolutely superfluous, he has scrupulously guarded against *omitting* anything which could add to the interest or value of the work. And as a regard to *use* has governed him in all the corrections, omissions, and additions that he has made, he trusts that the work will be found, on the whole, more

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worthy the approbation of the members of the New Church, and more serviceable to the high and holy cause which it is its great purpose to promote. The ten years which have elapsed since the publication of the first edition, and during which period the author has been engaged in publicly teaching the doctrines of the New Church, as revealed through Emanuel Swedenborg, have served but to strengthen in his mind the conviction of the truth, beauty, importance, heavenly origin, and ultimate triumph of these doctrines. And to be instrumental, though in never so humble a degree, in disseminating these beautiful and heavenly truths, is his highest ambition, as it is his purest delight.

These Lectures lay no claim to originality. They contain nothing which is not already well known to all who are familiar with the writings of the Swedish Seer. And as it was not for such persons that they were originally prepared, but for those who have little or no knowledge of these writings, so it is chiefly for this latter class that they are now offered in their present form. The writer desires to be regarded only as a *medium* of the truth which they contain. And if the truth has suffered some obscuration from a want of transparency in the medium, it may, for that very reason, be better adapted to the mental vision of those for whom this volume is more particularly designed; as the light of the sun may be better suited to the state of some eyes, for being moderated and dimmed by passing through colored glasses. If these Lectures should prove useful in preparing the minds of any for the admission of clearer and stronger light, the hopes of their author will be fully realized. The aim of the writer has been, not merely to give *his opinion*, or any other man's *speculations*, upon the subjects here treated; but simply to unfold and elucidate some of the leading doctrines of the New Church as revealed in the theological writings of Swedenborg. And if this has been done in a style that some may deem ungraceful and homely, he has no apology to offer; but would simply remark, that, in his opinion, the truths of the New Jerusalem are so grand and momentous, that they require not the graces of rhetoric, nor any other human adornments, to enhance their beauty or their power.

No one of much elevation of mind, who looks attentively on the present aspect of the Christian Church, can fail to perceive that there are "famines, and pestilences, and earthquakes, in divers places." He cannot fail to perceive, that "the body of Christ" is rent limb from limb with intestine feuds. The Church is everywhere in "great tribulation." On all sides we hear of "wars and rumors of wars." Brother betrayeth brother to death, and the father the son. Christian faith has been separated from Christian charity, and brotherly love nowhere abounds. Men professing the religion of Christ, are seen to

be sensual, selfish, and worldly minded. And when we examine closely the religious doctrines which are generally received and acknowledged as fundamental, we find them deeply imbued with that sensualism which has maintained its grasp upon the human mind ever since the Fall, and which forms the basis of the reigning philosophy of our times. The consequence of all this is, that religion has nearly lost its hold upon the minds of multitudes. A deep-rooted skepticism is apparent everywhere. And even among men professedly religious, there seems to be but little faith in spiritual things.

But in this "Consummation of the Age" there appeareth "the sign of the Son of Man in the clouds." Amidst the surrounding gloom, "a light from heaven above the brightness of the sun" has already dawned upon the world. The Holy City, New Jerusalem, is seen "coming down from God out of heaven, prepared as a bride adorned for her husband." As yet, not many have surveyed its length, and breadth, and height, because not many have the "golden reed to measure the city." Not many yet have seen the glory of God that shines therein, because there are not many who desire to "walk in the light of it." "The light shineth in darkness, but the darkness comprehendeth it not." The Lord, at his second advent, is standing in our midst, but the eyes of men are "holden, that they should not know Him."

The writings of the New Church are eminently pure and spiritual. They contain the truths of the internal sense of the Word which the angels receive, and which, when received by men, are calculated to make them like the angels. They are addressed to us as rational and spiritual beings. They open to our view the spiritual world, and unfold the great laws of spiritual life. And because the truths which are contained in these writings are thus spiritual in their character, they are often called dark and mystical; for so they appear to those whose minds are imbued with the doctrines of sensualism. Spiritual truths must needs appear dark and mystical to persons who have no faith in the reality of a spiritual world, and no love for spiritual things. The charge of mysticism, which is often brought against these writings, is itself a sufficient commentary upon the spiritual state of those who make it. "Unto you (who are the Lord's true disciples) it is given to know the mystery of the kingdom of God; but unto them that are without, all things are done in parables."

Among the theological writers of the present day, there are few of any acknowledged merit, who do not perceive and lament the desolation that reigns in Zion. Still they do not generally see, and are unwilling to admit, that there exists any necessity for further revelations. Many seem to thirst for purer truth than is commonly taught, but they also thirst for the reputation of being its *discoverers*. It is difficult for them to receive *revealed* truth, because they will then fail of that worldly honor for which they pant. "How can ye believe, who receive

honor one from another, and seek not the honor that cometh from God only?" They urge the necessity of destroying all creeds and formularies of faith, and returning to the purity of primitive Christianity. And by what light would they return? By the light of self-derived intelligence—the same delusive *ignis fatuus* which has conducted the Church to her present "land of darkness." Vain expectation! For if it be through the lust and pride of self-intelligence, that the sunlight of heaven has been extinguished in the Church, can we rely on the same blind guide to lead us back to truth and duty? The mind of man, in itself, is opaque. The Divine Mind alone is luminous—the light of the world. Can the human mind, therefore, unaided by truth *revealed* from Heaven, ever disperse the clouds which its own reasonings have induced, and which now darken its sky by shutting out the beams of heaven's own sun? Never. Besides, the Divine Providence never retreats. Its course is onward. The earth rolls not back on her axis to find the morning, nor retrograde in her orbit to find the spring; but forward forever. And as well might the silver-haired man of eighty—blind, palsied, and leprous—by the simple effort of his will, return to the freshness and bloom of youth, without a dissolution of his material body, as could the Church—blind as she is from the accumulated falses of eighteen centuries—palsied in every limb—leprous and ulcerated at the heart's core—*of herself* return to the freshness and bloom of her youth, without a medicine from the Great Physician to unseal her blind eyes, or a voice from the Lord, saying, "Rise and walk." She can never hope for a radical cure, without a New Dispensation of truth from Heaven.

The whole history of God's dealing with mankind is proof of this. When the Jewish Church was consummated through falsifying the Word, and holding fast the traditions of men, the Lord did not leave it to *reason* its way back to the innocence of Eden, and the true meaning of Moses and the Prophets; but He made a New Dispensation of his own truth to men. He came into the world, not to destroy or abrogate the law previously delivered, but rather to explain its meaning and show how it had been perverted. "I am not come," he says, "to destroy, but to fulfill;" for "not one jot or title of the law shall fail." He told the Jews that they had misunderstood and falsified the Word. "Ye do err," said Jesus to the unbelieving Sadducees, "*not knowing the Scriptures*, nor the power of God." Even so is it now. The Lord has not left the Church, in its blind and vastated condition, to find its way back to primitive Christianity and the purity of the Gospel by human reasonings: but in infinite love and mercy to mankind, and infinite compassion for our blindness, He has condescended to make a further revelation of truth, by unfolding, in the spiritual sense of his Word, deeper treasures of wisdom than the world has ever dreamed of. In the truths of this revelation, which are Himself—His own divine proceeding beams of light—He has come again into the world

according to his promise. This revelation acquaints us with the true nature of divine inspiration, and shows wherein consists the divinity of the Word; and that, however party-colored, multiform, and apparently contradictory, are some portions of it in the literal sense, in the spiritual sense it is one and uniform—like the Lord's vesture, woven without seam from top to bottom. It is this revelation of the spiritual sense of the Word through the obscurity or cloud of the letter, which is claimed to be that predicted and glorious appearing of the Son of Man "upon the clouds of heaven."

But whether those who examine, will be able to acknowledge the claims of the New Church, must ever depend on the state of mind in which they undertake the investigation. If one enter upon this examination under the persuasion that he is already in possession of all truth—who, therefore, regards himself as spiritually "rich and increased in goods"—to him the writings of Swedenborg will appear any thing but luminous. Regarding his present views as an infallible test of truth, whatever does not conform to these he sets down as *therefore* false, and of course rejects. His examination is not instituted for the purpose of seeing whether his present views be conformable to the truth, but whether the views which he *pretends* to examine be conformable to his own. Such an one is not in that humble, docile, child-like frame of mind, which is favorable to the reception of truth, or to the fair investigation of any subject. And before he can be made wiser by the truths of the New Church, or before he can see that they *are* truths, he must be willing to become a fool in his own estimation. He must be willing to go and sell all that he hath. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

But to all earnest, humble, independent, sincere seekers after truth, I have no caution to submit. They are affectionately solicited to examine the writings of Swedenborg *for themselves*—seriously—patiently—prayerfully—thoroughly. The New Church shrinks not from the severest investigation of her doctrines. She is willing—nay, she *desires*—that philosophy and science, talent and learning, acute penetration and sound logic, humility and meekness, freedom and independence—in a word, that all the treasures of wisdom and all the noblest faculties of the human mind, be brought to the investigation of her writings. Truth is its own witness. It fears not the most searching inquest, but ever seeketh to be seen in its own resplendent brightness.

Much misrepresentation has gone abroad in respect to the doctrines of the New Church. I may say that the popular impression in regard to these doctrines, is very remote from the truth. Many who oppose and ridicule them, would find upon careful examination, that what they had opposed and ridiculed, were not the doctrines of the New Church, but

only some grotesque caricature of them—the creation of their own or of others' minds. The enemies of truth have sometimes brought forward garbled extracts from the writings of Swedenborg, which, when taken out from their proper connection, cannot be rightly understood ; and which have doubtless been the occasion of prejudicing the minds of some innocent and well-disposed persons against the New Church. But honest people must see that such a course is extremely unfair. Stone, and mortar, and rough lath-boards, may be indispensable in building a royal mansion ; but neither of these could be considered a very fair specimen of the king's palace. And before one allows a prejudice to enter his mind against the writings of the New Church, on account of some extracts that may have offended him, he would do well to consider what may be, and what indeed has been, done in regard to the Sacred Scripture. The sneering infidel has collected passages from the Word, which, when misunderstood, or understood in their strictly literal sense, appear trivial, obscene, irrational, and altogether unworthy the Divine Mind. And would it be fair to judge the Sacred Volume by these garbled extracts *misunderstood*? If so, the argument of the infidel were indeed triumphant. Yet, (strange to say !) this is precisely what some professing Christians allow themselves to do in regard to the writings of the New Church.

If the doctrines revealed through Swedenborg be true, then, certainly, they are of paramount importance. And if there be even a possibility of their being true, then they deserve a thorough examination. Multitudes of deep-thinking men—and among them some of the purest and best minds of the age—after giving them such an examination, have with one voice declared, “One thing we know, that, whereas we were blind, now we see.” The strongest evidence that these doctrines are all true and from heaven, is, after all, to be found in their purifying and regenerating power; in the searching influence which they exercise over the heart; in their efficacy as experienced in the renewal of the inner life; in the sweet, gentle, heavenly peace which they diffuse through all the chambers of the soul. They explore the hidden recesses of the mind, they unveil the latent springs of action and reveal to us the evil quality of our hearts with amazing clearness; and at the same time they teach us how to get rid of our evils, as we had never been taught before. Could these doctrines do this—could they open the eyes of the spiritually blind—could they unstop the ears of the spiritually deaf—could they make the lame walk, the leprous clean, and raise to newness of life the spiritually dead, if they were from hell? “Can a devil open the eyes of the blind?”

This New Revelation comes to men without the attestation of outward miracles. It addresses them as beings possessing a rational faculty, and capable, therefore, of judging between truth and falsehood, without any external signs to force belief. It comes a great

light from Heaven, manifesting the internal quality of the Church and the world. It sits in judgment upon all forms of religious error. It prostrates all idols of silver and gold, the work of men's hands. It strips off the feeble disguises of mere form, parade, and external sanctity, and lays bare the interior, ruling loves of men. Yet it cometh “not to condemn the world,” but that the world through its agency may be saved—saved from the evil loves and false persuasions which enslave the human soul.

And as the field of true science enlarges—as thought becomes more free—as inquiry upon all subjects becomes more bold and searching—a voice, louder and still louder, comes up from the thinking men of Christendom, calling for rationality *in religion* as well as in every thing else ;—calling for such principles of biblical interpretation, as shall show the Scripture to be indeed the WORD OF GOD. And no where but in the writings of the New Church, will it be found that this call is fully answered.

Nearly one hundred years have already elapsed since Swedenborg began to write. And although the world has ever since been rapidly advancing in knowledge, yet it is a remarkable fact that his writings were never so much sought after, nor so extensively circulated and read, both in our own country and in Europe, as at the present time. New editions of his works are in constant progress of publication, to satisfy the continually increasing demand for them. Not a few men of reputed piety and learning are known to read them extensively, and to take from them (generally without any acknowledgment of their source) the very truths which gain for them their chief glory. Here then is a problem not easy of solution, if the writings of Swedenborg be the offspring either of imposture or delusion.

That this volume of Lectures may be instrumental in leading some minds to a careful perusal of these writings, and that the Lord Jesus Christ may open their eyes to see, and their hearts to acknowledge, Him, in the glorious truths of the New Jerusalem, is the sincere and earnest prayer of their author.

B. F. B.

CINCINNATI, January 28, 1852.

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EXPLANATION OF REFERENCES.

The Works of Swedenborg quoted in the following pages are :

A. C., which stand for	Arcana Cœlestia.
Ap. Ex., "	" Apocalypse Explained.
A. R., "	" Apocalypse Revealed.
T. C. R., "	" True Christian Religion.
C. L., "	" Conjugal Love.
H. H., "	" Heaven and Hell.
D. S. S., "	" Doctrine Concerning the Sacred Scripture.
D. L. W., "	" Divine Love and Wisdom.
D. L., "	" Doctrine of the Lord.

A. C. James, Stereotyper, Cincinnati.

D O C T R I N E S

O F T H E

NEW CHRISTIAN CHURCH.

LECTURE I.

INTRODUCTORY REMARKS — WITH A SKETCH OF THE LIFE, WRITINGS, AND CHARACTER OF EMANUEL SWEDENBORG.

"A man sent of God." — *John*, i. 6.

THIS earth of herself is cold and dark. All the warmth and light she has, come down from the beneficent sun, without whose quickening beams not a blade of grass could grow and not a creature draw the breath of life. Wherever she turns her face direct towards this bountiful giver of light and heat, she receives therefrom an expression of activity and joy; life circulates through every vein, and her smiles of beauty are reflected in ten thousand forms. But where her face is turned away from the great orb of day, there the shades of darkness brood—there cease the pulsations of life, and nought but sadness and gloom overspread her ice-bound surface.

Thus it is with man. Of himself he hath neither goodness nor truth, love nor wisdom. All that he receives of these comes down to him from the beneficent Lord of life, who is Love itself and Wisdom itself, and the only source of goodness and truth to men. The most ancient men of our earth perceived this, and from the heart acknowledged it. And so long as they thus kept their faces turned towards the Lord, the only Fountain of life and light to their minds, and remained in the inward acknowledgment that all their love and wisdom were derived from Him alone, life, love and joy circulated through every avenue of their souls; the harmony and peace of heaven reigned within; fragrant thoughts and pure affections sprang up, and grew and blossomed spontaneously; and the minds of men were as the garden of Eden, the paradise of

God. The truth needed no other witness than her own resplendent brightness, because men had eyes to see. They were in love with all that is good, and therefore they could perceive all that is true; for goodness and truth are always in agreement. Man was then a *living soul*, created in the image and likeness of God; for the truly human principles of love to the Lord and charity towards the neighbor, had then absolute dominion over all the inferior principles of his mind — “over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

But when man began to turn his face away from the Lord, and to cease acknowledging Him as the Fountain of all the wisdom and intelligence of angels and men, and began to regard himself as the source of goodness and truth, then the heavenly order of his mind began to be inverted, and the light that was in him to be changed to darkness. And the more he continued to love himself, and to regard his wisdom as his own and originating in himself, so much the more did he turn his face away from the light of the Sun of heaven, to the darkness of self-derived intelligence; until at last his primitive state became completely inverted. His affections, which were originally directed towards the Lord and the things of heaven, became withdrawn from these and turned toward self and the world. And when in this manner he came to regard himself as God, knowing good and evil, then the heavens became black as sackcloth of hair; for he had extinguished in his mind the only true light, and his affections became fast bound in the frosts of selfishness.

Thus did man's blooming paradise become transformed into a desert. Thus did his affections and thoughts, which once bore the freshness and fragrance of heaven, lose their life and perfume when deprived of the blessed beams of heaven's own Sun. And thus was man driven out from the garden of Eden, where the Lord God placed him and caused to grow every tree that is pleasant to the sight and good for food. This was the Fall — the fall of man; a fall from his primitive and exalted state of innocence, simplicity, truth and love.

It is because of this inverted state of man's affections — because the image and likeness of God in human breasts has been thus marred, that genuine truth has now so few attractions, and appears so unlovely to the world. Because man has fallen from his original state of supreme love to the Lord, into an infernal state

of self-love, therefore truth has no beauty or attractions for him, for it is not in agreement with his perverted affections; therefore it is, and has ever been, since the Fall, despised and rejected of men, having no form nor comeliness to the natural mind, and when it is seen, “there is no beauty that it should be desired.” Hence it is that every ray of truth which has been sent from heaven to bless mankind — to enlighten and guide men out of their fallen state — has gained admittance into the world only by a persevering and often painful and protracted contest. It has often had to fight its way through racks and faggots — through dungeons and chains. The Lord's prophets have been stoned and spit upon. The noblest messengers of truth to man have been treated with scorn and contumely. And when He who is the Light of the world — the very Truth itself — became flesh and dwelt among men, He was despised and rejected, and at last killed as a malefactor. And when He performed deeds that no other man could do, and spake as never man spake, it was said of Him, “He hath a devil and is mad, why hear ye Him?” Yes — so lost were men to truth and love, so perverted were the principles of humanity in their breasts, that, when their original, divine Archetype appeared, they knew Him not, and put him to an ignominious death.

But Truth itself — absolute Truth can never die. In the language of a distinguished German author, “It is eternal, like the infinitely wise and gracious God. Men may disregard it for a time, until the period arrives when its rays, according to the determination of Heaven, shall irresistibly break through the mists of prejudice, and, like Aurora and the opening day, shed a beneficent light clear and unextinguishable over the generations of men.”*

Looking, therefore, at the present and past state of the world, and seeing how it has fared with truth generally at its first unfolding, and with every new dispensation of truth in particular, we ought not to be surprised that the New Dispensation of truth which has been made to the world through that distinguished servant of the Lord, EMANUEL SWEDENBORG, is not suddenly embraced, nor at once seen to be truth. We ought not to be surprised, but rather to expect, that the pure truths of the New Jerusalem, since they are opposed to the impurity of men's natural loves, will meet with opposition, misrepresentation, scorn and contempt. Such is the present state of what is called the Christian world, that it is to be expected men

* Organon of Homœopathic Medicine, by Samuel Hahnemann, p. 44.

will sit in judgment on these truths, who know little or nothing about them; and that base fabrications and false statements with regard to them, will be circulated by persons who may think, as Paul thought, when engaged in hauling Christian men and women to prison, that they are doing God service.

But the ignorance, bigotry, and wholesale abuse, which are among the characteristics of an unthinking and frivolous age, are fast disappearing before the dawning light of a better era. Within the last half century a spirit of free and fearless inquiry into everything has been strikingly manifest; and rigid investigation and severe analysis are everywhere beginning to take the place of crude conjecture and groundless assertion. "If ever there were a period, (says a late English author,) in which the members of the Christian church were called upon 'to believe not every spirit, but to try the spirits, whether they be of God, 'to prove all things and to hold fast that which is good,' the present assuredly is one. The disposition to inquiry that has been awakened, the spread of education, the increasing desire of knowledge, and the extraordinary progress of the sciences, however sometimes exaggerated, have been sufficient to lead many sober and reflecting minds to contemplate, as not improbable, a new aspect in the history of the world; and when we connect these circumstances with the disregard of human authority in matters of religion, the asserted right of private judgment, the conflicting views which are entertained even upon the most important principles of Christianity, it will be granted, I presume, that, if ever learning, sound judgment, piety and diligence were required in the clergy, they are assuredly most requisite now. When to this we add, that among a considerable portion of the Christian community, there prevails a variety of expectations with respect to prophecies in Scripture, the fulfillment of which many believe to be not far distant, there is, assuredly, the more particular reason, why the Christian community should be on its guard, lest any enthusiast should avail himself of these expectations, and delude both himself and his followers; more especially as, under the circumstances we have mentioned, the probability is that enthusiasts would arise, and that many, consequently, would be deluded. It is remarkable that the introduction of new dispensations by the Almighty seems, in general, to have given occasion for opposite and rival claims to the truth. When Moses wrought miracles before Pharaoh, counter miracles were said to be wrought by the

Magi. When Christ cast out devils from the possessed, similar claims to miraculous power were asserted to exist among the Pharisees. When Christ assumed the character of King of the Jews, rival pretensions were made by others. "Before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves, who were slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, as many as obeyed him, were dispersed."—(Acts v. 36.) At the second coming of Christ into the world, we are told, it should be the same; "for there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very elect."—(Mat. xxiv. 22.) Thus at the end of the old and the beginning of new dispensations, arise false and true prophets in every direction; whence pretensions of both kinds become so mixed up one with the other, that, unless possessed of a clear spiritual discernment, a person runs the risk of receiving the false as the true, or the true as the false, or of rejecting indiscriminately both together; and so in order to avoid the snare of enthusiasm, of falling into the pit of infidelity."—(*Clissold's Letter to the Archbishop of Dublin.*)

Although the truths of the New Jerusalem are of such a character, that, when rationally received, they are their own witness, testifying whence they came and whither they conduct, still it is natural for those who are yet unacquainted with them, to desire some knowledge of the life and character of EMANUEL SWEDENBORG, who was the divinely appointed human agent in communicating these truths to mankind. And since this desire is lawful as it is natural, I shall devote the remainder of the present lecture to a brief notice of this great and truly extraordinary man.

The world is fast coming to acknowledge that Swedenborg was, indeed, an extraordinary man. "Time," says a writer in one of our ablest American periodicals, (The Southern Quarterly Review for October, 1846,) "is beginning to pass a just judgment on the character of that extraordinary man, Emanuel Swedenborg,—certainly one of the most gifted geniuses that ever appeared on the face of the earth. Seventy-four years have elapsed since his death. This period has constituted the mere sunrise of his fame—the dawn of a meridian splendor that is yet to bless the nations. The fame of Bacon, Newton, and Locke—of Milton, and Shakspeare, and

Scott, pales and grows dim before the brighter glory that clusters around the name and acts of this renowned individual. They acquired distinction for the splendor of their success in particular departments of inquiry, and in certain spheres of intellectual labor; but it was reserved for the more fortunate and celebrated Swede to master, not one science, but the whole circle of arts and sciences, and to understand and reveal the great connecting links that subsist between mind and matter, time and eternity, man and his Maker, in a far clearer manner than any of the most gifted and inspired of his predecessors."

The childhood and youth of eminent men are usually among the most interesting portions of their lives. Unhappily for us, the materials for this period of Swedenborg's history are very meagre. The most that we are able to gather, is, that he was born in Stockholm, Sweden, January 29, 1688. His father, Jasper Swedberg, was bishop of Skara in West Gothland, and is described as a talented, learned, and eminently pious man, and of an amiable private character. Few men ever entertained a more profound reverence than he, for God, the Holy Scripture, the Christian Sabbath, and all the institutions and ordinances of religion. He even went to the Bible for directions in regard to naming his children; and not finding there "a single example," as he says, "in which children have received the names of their parents or forefathers," he scrupulously avoided giving his own children family names. Nor would he give them heathenish or unmeaning names, but names from the Bible, and such as seemed likely to awaken in them pious thoughts and feelings. "I have the full conviction," says he, "that only such names should be given to children as awaken the fear of God in them, and keep them mindful of propriety and virtue." And when Emanuel was about forty years of age, the good old bishop, contemplating his son's pious and useful life, writes thus:

"Emanuel, my son's name, signifies 'God with us'—a name which should constantly remind him of the nearness of God, and of that interior, holy, and mysterious connection, in which, through faith, we stand with our good and gracious God. And blessed be the Lord's name! God has to this hour indeed been with him; and may God be further with him, until he is eternally united with him in His kingdom."

The bishop's views of education were greatly in advance of those of his own times. He believed that every man is endowed by the Creator with certain capacities which fit him for some

particular employment, and that it is the wisdom of parents not to strive to counteract the designs of Providence—not to endeavor to *make* their sons lawyers, doctors or ministers, when possibly the Creator intended them for quite a different sphere of use,—but rather to watch the native tendencies of their children's minds, and to allow and encourage them to pursue that particular occupation for which they seem to have been created. Accordingly he says: "I have kept my sons to that [profession] to which God has given them inclination and liking; and I have not brought up one to the clerical office, although many parents do this inconsiderately, and in a manner not justifiable, by which the Church, and also the clerical [order] suffer not a little, and are brought into contempt."

Thus was Swedenborg born and nurtured under the most auspicious influences. He inherited talents of the first order—an excellent memory, keen perceptions, and a most clear judgment. The greatest care is said to have been bestowed on his early education. His youth was marked by uncommon assiduity and perseverance in the study of philosophy, mathematics, natural history, chemistry and anatomy, together with the ancient and modern languages. And the moral influences that surrounded him were of the benignest character. He was cradled in a sphere of heavenly love and wisdom. His earliest lessons were lessons of piety and virtue. The very atmosphere which he breathed from his infancy was the atmosphere of religion. And so encompassed was he with heavenly influences from his birth, that it seemed as if the angels talked to him and were his companions while yet a child. Writing on one occasion to a friend who inquired of him what had passed in the earlier part of his life, he says:

"From my fourth to my tenth year my thoughts were constantly engrossed by reflecting upon God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse which filled my parents with astonishment, and made them declare at times that certainly the angels spoke through my mouth. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith; to whom I often observed, that charity or love was the life of faith, and that this vivifying charity or love was no other than the love of one's neighbor; that God vouchsafes this faith to every one, but that it is adopted by those only who practice that charity."

In early life, Swedenborg's mind was preserved in a remarkable degree from false theological doctrines, and from the trammeling

influence of the commentaries and biblical criticisms in use at that period. And those who are acquainted with the principles of spiritual interpretation which he was made the instrument in unfolding, will readily perceive the great importance of this, and the disadvantage it would have been to him if his mind had been early imbued with the dogmas of the church in which he was born. The following is what he himself says upon this subject :

" I was prohibited reading dogmatic and systematic theology before heaven was opened to me, by reason that unfounded opinions and inventions might thereby have insinuated themselves, which, with difficulty could afterward have been extirpated. Wherefore, when heaven was opened to me, it was necessary first to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times. And, inasmuch as the Word is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord who is the Word."

Swedenborg was educated at the university of Upsal in Sweden, where he pursued with distinguished honor and success the learned languages, mathematics and natural philosophy, which were his favorite studies ; and where also he graduated, receiving the degree of doctor of philosophy at the age of twenty-two. Having now fairly entered the path to useful and extensive learning, with an ardent thirst for, and with unsurpassed powers of acquiring, knowledge, he advanced with a speed and success rarely if ever equaled.

The first few years after leaving the university were spent in travels in England, Holland, France and Germany. During his absence he visited the principal universities of these countries, and his mind was constantly occupied in treasuring up useful knowledge. In 1714 we find him again in Sweden ; and in two years after, at the age of twenty-eight, he was appointed by Charles XII, Assessor Extraordinary in the Royal Metallic College. The appointment to this office, which was one of the most important in the kingdom of Sweden, is evidence of Swedenborg's singular and unequalled merits at this early age, and of the king's high consideration and confidence. Being anxious to prosecute his scientific researches for a time longer, and especially to perfect himself in the science of metallurgy, he did not enter on the actual duties of Assessor until six years after his appointment, most of which time was spent in various universities and in journeys to different

parts of Europe, to examine the principal mines and smelting works — so anxious was he to discharge in the most faithful and perfect manner the duties of every station. The diploma appointing him to this office, states, " that the king had a particular regard to the knowledge possessed by Swedenborg in the science of mechanics, and that his pleasure was that he should accompany and assist Polhem in constructing his mechanical works." He remained in the office of Assessor of the Metallic College until 1747, when he resigned it on account of other more important duties, which claimed his attention. " My sole view," he says, " in this resignation, was, that I might be more at liberty to devote myself to that new function to which the Lord had called me. On resigning my office, a higher degree of rank was offered me ; but this I utterly declined, lest it should be the occasion of inspiring me with pride."

In 1718, two years after his appointment to the office of Assessor, he gave to the world the first fruits of his inventive genius and great abilities in a work called " *Dædalus Hyperboreus*," consisting of essays and observations on the mathematical and physical sciences. And now he commences a philosophical career, the grandeur and extent of which is but just beginning to be appreciated by some of the learned and scientific men of our own times. He had a perfect passion for philosophical pursuits. He had fallen in love with the sciences, and he wooed them in so comely and engaging a manner, that they all came to him like a troop of virgins and clasped their arms lovingly around his neck. His mind was a great artesian well, from which the truths of science came gushing up in a constant, fresh and living stream, for nearly thirty years. We are absolutely amazed at the huge heap which this man wrote upon philosophical subjects ; and still more amazed are we at the *variety* of subjects treated by him, and at the extensive learning, the varied and accurate scientific knowledge, the deep and comprehensive wisdom, the microscopic and telescopic reach of thought, the keen penetration and profound philosophical acumen indicated in the masterly manner in which he handled whatever he undertook. Not a department of natural science did he leave untouched. Earth, air, water, fire, the animal kingdom, and especially the human body, were each and all interrogated by him, and their hidden mysteries explored with an acuteness and penetration unequalled by any other philosopher before or since his time. No man ever questioned nature so clearly,

and withal so lovingly as he. No wonder she could not resist the importunities of such a suiter. How could she help answering his questions? Nor was he a man to do his work by the halves. He went through with whatever investigations he undertook. He persevered, until his penetrating and comprehensive intellect became more or less conversant with nearly every subject within the wide range of human inquiry. Astronomy, cosmogony, geology, mineralogy, anatomy, physiology, chemistry, mathematics, mechanics—with all these he was perfectly familiar, perfectly at home. And not only so, but he wrote valuable treatises on them, which have received high praise from the few who have read them and are qualified to judge of their merits.

The limits of a single lecture will allow me to do little more than give a dry catalogue of the works which Swedenborg wrote before he turned his attention to the subject of theology. The following are the English titles of his published scientific works:

“The Art of the Rules, or an Introduction to Algebra.

“A Proposal for fixing the value of Coins, and determining the Measures of Sweden, so as to suppress fractions and facilitate calculations.

“A Treatise on the Position of the Earth and the Planets.

“A Treatise on the height of the Tides, and the greater Flux and Reflux of the Sea in former ages; with proofs furnished by various appearances in Sweden.

“A Sketch of a Work on the Principles of Natural Things, or New Attempts at explaining the Phenomena of Chemistry and Physics on geometrical principles.

“New Observations and Discoveries respecting Iron and Fire, especially respecting the elementary nature of Fire; with a new mode of constructing chimneys.

“A New Method of finding the Longitude of places on Land and Sea by lunar observations.

“A Mode of constructing Dry Docks for Shipping.

“A new Mode of constructing Dykes to exclude Inundations of the Sea or of Rivers.

“Miscellaneous Observations on Natural Things, particularly on Minerals, Fire and the Strata of Mountains.

“The Principles of Natural Things, or New Attempts at a philosophical explanation of the Phenomena of the Elementary World.

“The Subterranean or Mineral Kingdom, or a Treatise on Iron” (a work which treats of the various methods employed in different

parts of Europe for the liquefaction of iron and converting it into steel; of iron ore, and the examination of it; and also of several experiments and chemical preparations made with iron and its vitriol—illustrated with a great number of fine copper engravings.)

“A Treatise on Copper and Brass” (a work which treats of the various methods adopted in different parts of Europe for the liquefaction of copper, the method of separating it from silver, converting it into brass and other metals—illustrated also with many copper engravings.)

“The Economy of the Animal Kingdom”—in two parts; the first of which treats of the blood, the arteries, the veins and the heart; and the second of the motion of the brain, of the cortical substance, and of the human soul.

“The Animal Kingdom”—in three parts; the first of which treats of the viscera of the abdomen, the second of the viscera of the thorax, and the third of the organs of sense.

Besides these, there are still other works of his in manuscript, which are now in course of publication in London under the direction and superintendence of a society of learned and scientific gentlemen of that city. And all who have taken pains to examine his philosophical productions with much care, have confessed themselves deeply impressed with the profound philosophic spirit that pervades them all, and with the orderly, penetrating, comprehensive and severely analytical character of their author’s mind.

The following testimonial to the literary and scientific merits of Swedenborg appeared in a London paper a few years ago, and is from the pen of a highly gifted member of the Royal Society, who is probably better acquainted with, and better qualified to judge of, his philosophical works than any other man now living.

“He was,” says this writer, “deeply versed in every science—a first-rate mechanician and mathematician—one of the profoundest physiologists (Haller says of his voluminous anatomical works, that they are *sua ei omnino mirifica*)—a great military engineer conducting battles and sieges for Charles XII—a great astronomer—the ablest financier in the Royal Diet of Sweden—the first metallurgist of his time, and the writer of vast works, which, even at this day, are of sterling authority on mining and metals. Then he was a poet, and a master of ancient and modern languages; and a metaphysician who had gone through all the long mazes of reflective philosophy, and done besides, what metaphysicians seldom do, for he had found his way *out* of the mazes

and got back to reality again. In short, as far as the natural sciences go (and we include among them the science of mind) it is much more difficult to say what he was *not*, than what he *was*."

The whole of Swedenborg's works, when published, including both his philosophical and theological writings, will probably amount to upwards of seventy volumes — more than half of these in royal octavo form, embracing from three to five hundred pages each. Was ever such a herculean task in the way of writing performed by one man? It almost makes an ordinary head dizzy to think of it.

He wrote in Latin. All the works on theology published by himself were translated into English several years ago; but his philosophical works remained untranslated until 1843. And this, probably, is one reason why so little has been said or known of them by scientific men. Within the last few years, some nine or ten octavo volumes of his scientific works have issued from the London press in an elegant English translation. These works, almost totally unknown before, have come before the English and American public with all the freshness, and I might say with all the claims, of new and original compositions. And the scientific men of both countries, who are not too wise in their own conceit to give them a calm perusal, have been almost struck dumb with amazement, that such works should have remained so long in obscurity, or wrapped in the garb of a dead and foreign language. When the translation of the Animal Kingdom appeared, a writer in a London Medical Journal (the *Forceps*) for 1844, expressed himself in this wise concerning that work :

"This is the most remarkable theory of the human body that has ever fallen into our hands; and by Emanuel Swedenborg too! A man whom we had always been taught to regard either as a fool, a madman, or an impostor, or perhaps an undefinable compound of all the three. Wonders it seems never *will* cease, and therefore it were better, henceforward, to look out for them, and make them into ordinary things in that way.

"We have carefully read through both volumes of this work, and have gained much philosophical insight from it into the chains of ends and causes that govern in the human organism. What has the world been doing for the past century, to let this great system slumber on the shelf, and to run after a host of little blue-bottles of hypotheses, which were never framed to live for more than a short part of a single season? It is clear that it yet 'knows nothing of its greatest men.' The fact is, it has been making money, or trying to make it, and grubbing after

worthless reputation, until it has lost its eyesight for the stars of heaven and the sun that is shining above it.

"Emanuel Swedenborg's doctrine," continues the same writer, "is altogether the widest thing of the kind which medical literature affords, and cast into an artistical shape of consummate beauty. Under the rich drapery of ornament that diversifies his pages, there runs a frame-work of the truest reasoning. The book is a perfect mine of principles, far exceeding in intellectual wealth, and surpassing in elevation, the finest efforts of Lord Bacon's genius. It treats of the loftiest subjects without abstruseness, being all ultimately referable to the common sense of mankind. Unlike the German transcendentalists, this gifted Swede fulfills both the requisites of the true philosopher, he is one to whom the lowest things ascend, and the highest descend, who is the equal and kindly brother of all.

"We opened this book with surprise, a surprise grounded upon the name and fame of the author, and upon the daring affirmative stand which he takes *in limine*; we close it with a deep-laid wonder, and with an anxious wish that it may not appeal in vain to a profession which may gain so much, both morally, intellectually and scientifically from the priceless truths contained in its pages."

Such is the testimony of an impartial judge to the merits of the "Animal Kingdom." And it would be easy to cite more of the same nature.

In his *Principia*, another of his recently translated philosophical works, Swedenborg propounds the doctrine of the translatory motion of the whole starry heavens, and even points out the exact situation of our solar system among the stars; and astronomical observation has since confirmed the correctness of his teaching on both these points. Speaking of these sublime discoveries, a scientific writer in a late English periodical says :

"To Swedenborg is due, therefore, the merit of first propounding these mighty truths to the world. In no single work of his day is there found even a conjecture of such cosmical changes, and translatory motions, as those which the scientific world have since detected by their instruments; yet the whole of the phenomena was not only affirmed to exist, but a complete theory, by which they can be explained, was published to the world, at the beginning of the last century, in the *Principia* of Emanuel Swedenborg. The same facts were not conjectured till Herschell's time, nor admitted till so recent a date as the last thirty years. One hundred years previous to this admission, and fifty years preceding the conjecture, this eminent philosopher had traced his finger along the galaxy; and, as if inspired with that prophetic spirit which springs from true genius, had boldly prophesied to a

subsequent age the exact character of the milky stream; and in language as lofty as it is beautiful, as eminently true as it was prophetic, has said, when pointing to the milky stream—

“Here lies the chain and magnetic course of the whole of our sidereal heaven.”—p. 237.

“These striking agreements between Swedenborg’s theoretical Principia, and the facts of observation, are not *mere coincidences*, but are the positive results flowing from the application of the new formula he invented, and which he based on actual experiment and geometry. And these results flow as directly from his formula, as the revolutionary motions of the planetary system from Newton’s formula of gravitation, or the situation and velocity of a new planet from the formula of Leverrier or Adams.”

And justly enough does this writer remark that these sublime discoveries are sufficient “*alone*, and apart from the many [in the same work] yet to be reported in subsequent articles, to stamp immortality on this work of genius.”

This is the work (the *Principia*) of which Professor Goerres, of Germany — himself a Roman Catholic — says, in a critical notice, “It contains a rich treasure of enlarged and profound observations on nature — is a production indicative of profound thought in all its parts, and not unworthy of being placed by the side of Newton’s Mathematical Principia of Natural Philosophy.”

In the translation of Cramer’s Elements of the Art of Assaying Metals, by Dr. Cromwell Mortimer, Secretary of the Royal Society of London in 1764, we find the following testimonial :

“For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborg, entitled Principia Rerum Naturalium, in three tomes, folio : in the second and third tomes of which —[these embrace his mineral kingdom] — he has given the best accounts, not only of the method and newest improvements in metallic works in all places beyond the seas, but also those in England and our colonies in America, with drafts of the furnaces and instruments employed. It is to be wished we had extracts from this work in English.”

Mr. Patterson, Professor of Natural Philosophy in the University of Pennsylvania, in a letter to a friend who had loaned him a copy of the *Principia*, says : “The work of Swedenborg which you were so kind as to put into my hands, is an extraordinary production of one of the most extraordinary men, certainly, that has ever lived.” And after stating, among other things, that he

should like to peruse it farther before he expressed his opinion of it, “a thing,” he adds, “not to be done in few words,” he continues : “This much, however, I can truly say, that the air of mysticism which is generally thought to pervade Baron Swedenborg’s ethical and theological writings, has prevented philosophers from paying that attention to his physical productions of which I now see that they are worthy. Many of the experiments and observations on magnetism, presented in this work, are believed to be of much more modern date, and are unjustly ascribed to much more recent writers.”

There is the fullest evidence that other important discoveries were anticipated by Swedenborg, the merit of which has been claimed by other writers. The London Cyclopaedia, under the article “Swedenborg,” says : “In the two works entitled *Œconomia Regni Animalis*, and *Regnum Animale*, the author made many important discoveries in anatomy and in the circulation of the blood ; but, owing to the little pains taken to circulate his philosophical and scientific writings, those discoveries are not generally known to belong to him.”

In a work entitled “The Institutions of Physiology,” by Blumenbach, the author, treating of the brain, says, “that, after birth it undergoes a constant and gentle motion, correspondent with respiration ; so that when the lungs shrink in expiration, the brain rises a little, but when the chest expands, it again subsides.” And in a note he adds, “that Daniel Schlichting first accurately described this phenomenon in 1744.” But it is now known that Swedenborg had fully demonstrated, and accurately described, this correspondent action in that part of his *Œconomia Regni Animalis* published in 1740, which treats of the coincidence of motion between the brain and the lungs.

In another part of the same Institutions of Physiology, when speaking of the causes of the motion of the blood, Blumenbach remarks : “When the blood is expelled from the contracted cavities, a vacuum takes place, into which, according to the common laws of *derivation*, the neighboring blood must rush, being prevented, by means of the valves, from regurgitating.” In a note this discovery is attributed to Dr. Wilson. But it now appears that the same principle was known to Swedenborg long before, and is applied by him in the *Œconomia Regni Animalis*, to account for the motion of the blood, as any one may see who will read the section of that work on the circulation of the blood in the foetus

And in anatomy, the first discovery and description of a passage of communication between the two lateral ventricles of the brain, was claimed by the celebrated anatomist, Dr. Monro, of Edinburgh, and the merit of the discovery has since been awarded him by succeeding anatomists. In his work entitled "Observations on the Structure and Functions of the Nervous System," the Doctor says, that he demonstrated this *foramen* to his pupils as early as the year 1753. Now any one who will look into Swedenborg's *Regnum Animale*, page 207, may there find a description of the *foramen* here spoken of. And this work was published by Swedenborg some eight or ten years before the time that Dr. Monro says he demonstrated this *foramen* to his pupils.

I do not affirm that these men first drew their discoveries from the writings of Swedenborg, and then claimed them as their own. But the fact stands thus, that the discoveries here claimed were made by Swedenborg years before, as his philosophical works themselves do plainly testify.

The second part of Swedenborg's work on iron and the preparation of steel, which abounds with valuable information, was deemed by the authors of the magnificent description of arts and trades which are carried on at Paris, to be of so much consequence that they translated and inserted the whole of it in their collection of *the best things* written on these subjects.

These facts and testimonials suffice to show that Swedenborg's philosophical works are valuable as well as voluminous; that he not only wrote rapidly, but thought profoundly. And yet they give but a faint idea of the real value of these works, for their chief value lies in their principles and not in their details; and they are, as an English reviewer has justly remarked, "a perfect view of principles." And every year, and every onward step in the progress of science, tends to establish more and more firmly the truth of these principles.

No man ever understood better than Swedenborg, and no man ever possessed in a higher degree than he, the intellectual and moral qualities requisite for the investigation of high truths. He saw that all truth, of whatever order or degree, comes from God, and flows most easily into hearts that are purest and most devoted to high and noble ends. In his Prologue to the Animal Kingdom, pointing out the way, and the only way, to principles or scientific truths, "which appears to be open to us earth-born men," after speaking of the importance of "exploring all the truths which form

the one truth" we are seeking, of "laying the broadest foundation," and of adding to other requisites "an innate love of truth, an eager desire of exploring it, and a delight in finding it," he adds: "Above all it behooves the mind to be pure, and to respect universal ends, as the happiness of the human race, and thereby the glory of God; truth is then infused into our minds from its heaven; whence, as from its proper fountain, it all emanates."

Swedenborg was no mere speculator in knowledge, no theorizer, no lover nor seeker after vague hypothesis. Random speculation he never could endure. His clear mathematical mind could repose nowhere but in substantial realities. He will ever have the solid ground to stand and act upon; and whenever he climbs, the rounds of his ladder must be always strong as iron. Experience, facts, geometry — these must form the basis of his conclusions, and be the support of every edifice that he essays to rear. These are his guiding lights — his rectifying stars — in all his philosophical journeys. Thus in that profound and magnificent chapter of the *Principia*, "on the true Philosopher," he says: "Now the means which more especially conduce to a knowledge truly philosophical, are three in number — EXPERIENCE, GEOMETRY, and the FACULTY OF REASONING." And after advertizing to his own attempt to explain philosophically the hitherto secret operations of elemental nature, he adds:

"In such an ocean I should not venture to spread my sail, without having experience and geometry continually present to guide my hand and watch the helm. With these to assist and direct me, I may hope for a prosperous voyage over the trackless deep. Let these, therefore, be my two stars to enlighten and guide me on the way."

And not only will he have experience and geometry to build upon, but in his manner of building you see everywhere displayed the hand of a master. He knows how to *use* facts and the experience of other men. His processes are as natural and methodical as his foundation is solid. His reasoning is clear and cogent — always severely inductive and analytical. He had an intense aversion to the synthetic mode of reasoning, *i. e.* reasoning from hypothesis; and in the first chapter of his *Animal Kingdom* he pours forth a torrent of indignant scorn of what he terms, "those misshapen offspring, the monsters of hypothesis." "They are conceived," he says, "they are born, they grow to maturity, they grow old, at last they die. But from the ashes of each, new ones arise; and every hydra-head that is lopped off by the youthful Hercules

produces hundreds of others; whence spectres of similar brood prevail for ages, and, like enchantresses, distract the human mind perennially. Hence errors, mental obscurity, fallacies and strife; civil wars between the soul and the body; scholastic contentions about straws and trifles; the flight and exile of truth; and stupor and thick darkness in those very things where the light is most brilliant; and this to such an extent, that the very altars and their sacred fire are contaminated. All these things flow from that single source—we mean the habit and the propensity of reasoning synthetically."

But his aversion to the synthetical was more than equaled by his love of the analytical method of reasoning. "Analysis," he says, "commences its web of ratiocination from facts, effects and phenomena which have entered through the bodily senses, and mounts to causes and causes of causes. If the monument she [the mind] essays to construct, may be compared with a palace, a mansion, or a pyramid, she may be said now to lay the foundation first, then to raise the walls, and surrounding the edifice with ladders and scaffolds, gradually to carry it to the roof or summit. Thus the mind, keeping along the path of analysis, finds and rears her palace, not in the air, or in an atmosphere too high for her, which is not her element, and where there is no support, still less foundation, but on the solid ground."

And this cautious analytical method of reasoning, is nowhere more beautifully exemplified than in his own works.

As there was nothing of the skeptic, or sensualist, or materialist, about Swedenborg, so there is nothing hollow, heartless, or frigid, in his philosophy. You never meet in his pages with anything that shocks or chills the finest religious sensibility. No man was ever more thoroughly imbued with the religious element than he—none ever had a profounder veneration for the Deity. In his estimation, love to the Lord and the neighbor, is the life and soul of all sound philosophy; consequently he affirms that no one can be a *true* philosopher who is not a *good man*. A deep religious spirit greets you everywhere in his writings like the perfume from a garden of flowers. It is the very life-blood of his philosophy, and imparts to it a perennial warmth, freshness, fragrance and vigor. Himself one of the devoutest philosophers, he is continually inspiring the same sentiment in his readers, apparently without being conscious of it. However he discourses upon natural phenomena and effects, God seems to be in all his thoughts; and he never,

permits you for a moment to lose sight of Deity, as the primary, living, and ever present Cause of all effects in nature. Yet there is an utter absence of all religious cant, and of all cant phrases. He utters never a word as if to let you see what a religious man he is. You *feel* that all he says flows forth spontaneously from a profoundly humble and reverential spirit; and you cannot read him much without having your own soul drawn into sympathy with his—without becoming more devout and reverential yourself. An undevout philosopher was to his mind an impossibility—a contradiction in terms. "Without the utmost reverence for the Supreme Being," he says in the Principia, "no one can be a complete and truly learned philosopher. True philosophy and contempt of the Deity are two opposites. Veneration for the Infinite Being can never be separated from philosophy; for he who fancies himself wise whilst his wisdom does not teach him to acknowledge a Divine and Infinite Being, that is, he who thinks he can possess any wisdom without a knowledge and veneration of the Deity, has not even a particle of wisdom."

And he was himself a living and practical illustration of the truth of his own sayings, that "true philosophy leads to the most profound admiration and adoration of the Deity;" and "the more profound is any man's wisdom, the more profound will be his veneration of the Deity."

Coupled with this profound veneration of the Deity, we recognize in Swedenborg a humility not less profound nor less indicative of the true Christian philosopher. He claimed no merit to himself for any of his discoveries, but habitually ascribed all the honor and all the glory to Him who is the Light of all minds—the very Truth itself. Regarding all natural science simply as a means of becoming wise, and living in the constant acknowledgment that all true wisdom is from the Lord, he may be said to have belonged in a preëminent degree to that class of persons, of whom he speaks in his Economy of the Animal Kingdom, as being "in pursuit of genuine wisdom." "They reckon the sciences and the mechanic arts," he says, "only among the ministers of wisdom, and they learn them as helps to its attainment, not that they may be reputed wise on account of their possessing them. They modestly restrain the external mind in its tendency to be elated and puffed up, because they perceive the sciences to form an ocean of which they can only catch a few drops. They look at no one with a scornful brow or the spirit of superiority, nor do they arrogate any of their

attainments to themselves. They refer all to the Deity, and regard them as gifts from Him, from whom all true wisdom springs as from its fountain." Accordingly he says in another of his works: "The Lord has given unto me a love of spiritual truth, not with any view to honor or profit, but merely for the sake of truth itself; for every one who loves truth merely for the sake of truth, sees it from the Lord, the Lord being the Way and the Truth."

Swedenborg is one of the very few great men, of whom it may be said with confidence, that he did not write for fame. He was no aspirant after literary or scientific eminence, no ambitious seeker of the world's applause, or even of its favorable opinion. Though loving all men with a brother's love, he was alike indifferent to the praises and censures of all. The ordinary worldly considerations which operate with ordinary men, and sometimes prompt to great achievements, had no weight at all with him. He trod them with scorn beneath his feet. Truth was his aim—truth for its own sake. He had an eye single to that; and he pursued it with a devotion and singleness of heart, rarely if ever equaled. Nothing else had sufficient attraction for him to draw him from his pursuit; and he moved straight on as calmly and majestically as the earth in her orbit. So he could but find and clasp to his bosom the object of his highest love, what cared he for the poor breath of mortals? As little as the sky and the stars above our heads care for what men think or say of them. No man ever had less anxiety about the world's favorable or unfavorable opinion. Hence the sweet and heavenly repose that pervades all his writings.

"In writing the present work" [the *Principia*] he says, "I have had no aim at the applause of the learned world, nor at the acquisition of a name or popularity. To me it is a matter of indifference whether I win the favorable opinion of every one or of no one—whether I gain much or no commendation; such things are not objects of regard to one whose mind is bent on truth and true philosophy." And again in the *Œconomia* he says: "Of what consequence is it to me that I should persuade any one to embrace my opinions? Let his own reason persuade him. I do not undertake this work for the sake of honor or emolument, both of which I shun rather than seek, because they disquiet the mind and because I am content with my lot; but for the sake of the truth, which alone is immortal and has its portion in the most perfect order of nature."

Swedenborg was eminently a *practical* man. This is sufficiently evinced by the bare titles of several of his philosophical works. He did not stand aloof from the affairs of men, nor look down with

disdain upon the concerns of this lower world, as if they were beneath his regard. On the contrary he applied the force of his inventive genius to improve the economies and to increase the comforts and conveniences of social life. He did not deem it beneath the dignity of a philosopher to write treatises on the Swedish currency, the construction of chimneys, docks, and dykes, the smelting of iron and copper, nor to make drafts of furnaces with his own hands. Nor did he feel as if it were *stooping* to do these things; and it was not. We all feel as if he were the truer philosopher—the greater man—for this; and we cannot help loving him more sincerely on account of it. He regarded use as the end of all doctrine, all science, and all learning, and was himself the most beautiful exemplification of his heavenly doctrine of uses. He was not at all *miserly*, therefore, in respect to his intellectual possessions, but always liberal and expansive as the air. Consequently, his mind was not a mere treasure-house, or depository of dead learning, but, like the great laboratory of nature, it made every speck of knowledge subserve some useful end. Like some rich and beautiful garden, ever swept with vernal breezes, and moistened with vernal showers, and warmed with the beams of a tropical sun, it was full of green and living things, which grew, and blossomed, and bore fruit perpetually, shedding their fragrance on all around; and this, because his mind was ever open to the Lord's love—ever receptive of the warmth of the spiritual Sun. In the garden of his soul, it was always summer time.

Swedenborg was also a considerate man—remarkably so. The utmost wisdom and moderation were conspicuous in all he said or did. Not blind to the evils and abuses in society;—no man ever saw them more clearly than he. But he did not pounce upon them with savage ferocity, as if they were things to be dispersed or slaughtered as you would slay a pack of wolves. He was too wise a man for this. He beheld the abuses of his own government, and was ever among the foremost to correct them; but he never did, and never would, lend his breath to fan the flame of discontent in the hearts of his countrymen. He knew there were always people enough to do this, and that it is far easier to excite than to allay discontent—far easier to discover than to repair faults. Writing to the estates of Sweden at the opening of the general Diet in 1761, he says:

"It is indeed easy everywhere to find fault, whether it be in the government of a state or in the conduct of a private individual; but if

we should judge of a government only from its faults, it would be exactly as if we paid attention only to the faults or imperfections of a citizen, which could not fail to redound to his great prejudice, to his certain and inevitable injury.

"If there existed in the world a government perfectly celestial, composed of men of really angelic understanding, even that government would not be altogether exempt from error or defect; and if these were denounced and exaggerated, there would be a risk of sapping its foundations and undermining it with evil speaking; and those discontents, which, by little and little, might be introduced, would soon excite a desire for change or overthrow, even among the best intentioned and well-disposed men."

Swedenborg was a man of serene temper, of simple and unpretending manners, of an amiable disposition, quiet deportment, and possessing a large, generous and truly catholic spirit. And he sustained, throughout the whole course of his eventful life, a character for wisdom, sobriety, truth, integrity, unsullied virtue, and an ardent devotion to high and useful ends, such as few if any besides him ever sustained. Nor was his merely the wisdom of this world, but wisdom which cometh down from above—wisdom drawn from the depths of that Divine Word, which he loved, revered and studied with such deep and untiring devotion. Doubtless it is in this, viz: his unequalled devotion to the study of that "true Light which enlighteneth every man," that the secret of his extraordinary illumination lies; for he tells us that he "was led to read the Word of God over many times," and immediately adds: "Inasmuch as the Word of God is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord, who is the Word." In harmony with this, is the first among those beautiful rules of life which he prescribed for the regulation of his own conduct, and which were found interspersed among his manuscripts after his death. These rules are:

1. "To read often and meditate well on the Word of the Lord.
2. "To be always resigned and contented under the dispensations of Divine Providence.
3. "To observe in everything a propriety of behavior, and always to keep the conscience clear and void of offense.
4. "To obey what is ordained:—to discharge with fidelity the functions of my employment and the duties of my office, and to render myself in all things useful to society."

How few, how brief, how simple are these rules! Yet what volumes of wisdom do they contain! How worthy to be inscribed

in letters of gold on the door-posts of every man's house—engraven in characters of living light on the tablet of every human heart! And how admirably, too, were these rules illustrated in their author's own life! The testimony of his contemporaries and acquaintance to the remarkable purity and excellence of his character, as well as to his great learning, is most ample, some of which permit me here to adduce.

Dr. Messiter, an eminent physician of London and a personal acquaintance of Swedenborg's, says of him in a letter to one of the professors in the university of Glasgow, "I can with truth assert, that he is truly amiable in his morals, most learned and humble in his discourse, and superlatively affable, humane and courteous in his behavior, and this joined with a solidity of understanding and penetration far above the level of an ordinary genius." And again, in a letter to Dr. Hamilton, of Edinburgh, this same gentleman says of him: "There are no parts of mathematical, philosophical, or medical knowledge, nay, I believe I might justly say, of human literature, to which he is in the least a stranger; yet so totally insensible is he of his own merit, that I am confident he does not know that he has any; and, as himself somewhere says of the angels, he always turns his head away on the slightest encomium."

General Christian Tuxen, another personal acquaintance of Swedenborg's, and the King of Denmark's Commissioner of War at Elsinore, speaks of him, in a letter to Mr. Nordenkjold, as "Our late benefactor, and in truth, not only ours, but that of all mankind;" and he adds: "For my part, I thank our Lord the God of heaven, that I have been acquainted with this great man and his writings. I esteem this as the greatest blessing I ever experienced in this life."

The Rev. Dr. Hartley, who was on terms of intimacy with him for several years, and who is said to have been himself "a man of the deepest piety," speaks of him thus:

"The great Swedenborg was a man of uncommon humility. He was of a catholic spirit, and loved all good men of every church, making at the same time all candid allowance for the innocence of involuntary error. However self-denying in his own person, as to gratifications and indulgences, even within the bounds of moderation, yet nothing severe, nothing of the precisian, appeared in him, but, on the contrary, an inward serenity and complacency of mind were manifest in the sweetness of his looks and outward demeanor. It may reason-

ably be supposed, that I have weighed the character of our illustrious author in the scale of my best judgment, from the personal knowledge I had of him, from the best information I could procure respecting him, and from a diligent perusal of his writings; and according thereto I have found him to be the sound divine, the good man, the deep philosopher, the universal scholar, and the polite gentleman; and I further believe, that he had a high degree of illumination from the Spirit of God, was commissioned by him as an extraordinary messenger to the world, and had communication with angels and the spiritual world far beyond any since the time of the apostles. As such, I offer his character to the world, solemnly declaring that, to the best of my knowledge, I am not herein led by any partiality or private views whatever, being much dead to every worldly interest, and accounting myself as unworthy of any higher character than that of a penitent sinner."

Carl Robsam, the director of the bank of Sweden, who also knew Swedenborg well, and was often at his house, says of him:

"He loved truth and justice in all his feelings and actions. He was not only a learned man and a gentleman after the manner of the times, but a man so distinguished for wisdom as to be celebrated throughout Europe; and also possessed a propriety of manners that rendered him everywhere an honored and acceptable companion. Thus he continued to old age, serene, cheerful and agreeable, with a countenance always illuminated by the light of his uncommon genius."

Count Andrew Van Hopken, the prime minister of Sweden, and one of the institutors of the Swedish Royal Academy of Sciences, speaks of him, in a letter to General Tuxen, as "a pattern of sincerity, of virtue and piety;" and says:

"I have not only known him these *two and forty years*, but have also for some time daily frequented his company. And I do not recollect to have ever known any man of more uniformly virtuous character than Swedenborg; always contented, never fretful or morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher and lived like one; he labored diligently, lived frugally without sordidness; he traveled frequently, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius, and a fitness for every science, which made him shine in all those he embraced. He was, without contradiction, probably the most learned man in my country."

Another cotemporary and acquaintance of Swedenborg's says of him:

"He was of such a nature that he could impose on no one; he always spoke the truth in every little matter, and would not have made any evasion though his life had been at stake."

Such we find to be the uniform testimony yielded by Swedenborg's cotemporaries and acquaintance to his unexampled wisdom, learning, genius and virtue. Well, then, might Counsellor Sandal, in his eulogy on the character of this man, pronounced before the Royal Academy of Sciences of Stockholm, October 7th, 1772, exclaim, as if oppressed with the dignity of his subject, "But if there are some countenances, of which, as the painters assure us, it is extremely difficult to give an exact likeness, how difficult then must it be to delineate that of a vast and sublime genius," like Swedenborg! "who, being endowed with a strength of faculty truly extraordinary," "opened for himself a way of his own" to the profoundest secrets of nature, "without ever straying from sound morals and true piety."

Little as Swedenborg's great principles were understood in his own day, (they have scarcely begun to be understood yet) and imperfectly as the grand scope of his philosophy was apprehended, he was nevertheless regarded by his cotemporaries as one of the greatest men of his times. He lived on terms of familiarity and friendship with the king and nobility of Sweden, and was, at an early age, honored by an appointment to one of the highest and most important offices in the kingdom. After the death of Charles, the queen began to shower her favors upon the then youthful sage, and the next year conferred on him a title of nobility, and changed his name from Swedberg to Swedenborg, on account of the eminent services which he had rendered his country. This entitled him to a seat in the Triennial Assemblies of the States of the Realm. He received, during his life, many marked demonstrations of the high esteem in which he was held by the scholars of his time, for his genius and learning. His name was enrolled among the academicians of Upsal, Stockholm and St. Petersburgh. His society was sought by the learned men of his own and of foreign countries, many of whom were anxious to open a correspondence with him, and to consult him on intricate subjects. He was offered the professorship of pure mathematics in the university of Upsal, in 1724, the Consistory urging that his acceptance of the office would redound greatly to the advantage of the students, and to the honor of the university. But this offer he declined. At the time he resigned his office of Assessor in the Royal Metallic College, he was offered a higher degree of rank, and other privileges under the government, all of which he refused. He traveled much, and in the course of his life made not less than eight

journeys into other parts of Europe, chiefly into England, Holland, France, Germany and Italy; and it is said that his letters, while abroad, to the Swedish Royal Academy, of which he was a member, prove that few persons know how to turn their travels to such useful account. He was never married.

Such was EMANUEL SWEDENBORG. Such the man, who, it is believed, was especially prepared and ordained of God for one of the sublimest of human missions. And if Infinite Wisdom ever designed to reveal unto men the arcana of the spiritual world and the spiritual sense of the Holy Scripture, and if a human instrument were needed for this purpose, I ask if it be possible to find, in the whole catalogue of great names with which history presents us, one in all respects so worthy of this high office — one so well qualified in mind and heart—as the renowned individual whose character I have here faintly sketched? Where shall we look for one whom the Father of lights would have been more likely to choose? Where one, whose character bears more conspicuously the impress of heaven — whose lamp seemed lighted at a purer fire, or whose heart, from childhood's blossoming years, clung closer to the bosom of his God?

In 1743, at the ripe age of fifty-four, Swedenborg relinquished his philosophical pursuits, and devoted himself for the remainder of his life — a period of twenty-seven years — exclusively to Theology. At this time commenced what is termed his **ILLUMINATION**. From his own account, it appears that this new function was not one of his own seeking, but one to which he felt himself called by a voice which he *dared not* disobey. In a letter written near the close of his life to the Rev. Dr. Hartley, who desired from him some particulars of his history, he thus speaks of this great and important change in his life. After a brief answer to the Doctor's inquiries concerning his birth, family, offices, honors, &c., he adds :

"But I regard all that I have mentioned as matters of respectively little moment; for, what far exceeds them, I have been called to a holy office by the Lord Himself, who most graciously manifested Himself to me, his servant, in the year 1743, when he opened my sight to a view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish various arcana that have been seen by me, or revealed to me, as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the

Word, with many other matters conducive to salvation and true wisdom."

In many parts of his writings he reiterates the same thing here affirmed, and often in the most emphatic and solemn manner. In a letter to the king of Sweden, on the subject of the persecution he had received from some of the clergy on account of his writings, he remarks with characteristic simplicity and boldness :

"When my writings are read with attention and cool reflection, (in which many things are to be met with hitherto unknown) it is easy enough to conclude that I could not come to such knowledge but by a real vision and converse with those who are in the spiritual world. I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any mixture of deception. This knowledge is given to me by our Saviour, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness."

And in declarations of this sort did he persist till the last moment of his earthly existence. The Swedish clergyman who visited him just before his death, (which occurred in London, March 29, 1772, and was occasioned by a paralytic stroke) urged him to recant either the whole of what he had written, or such parts as were not true, telling him that "he had now nothing more to expect from the world which he was so soon about to leave forever." "Upon hearing these words from me," he says, "Swedenborg raised himself half up in his bed, and placing his sound hand upon his breast, said with great zeal and emphasis, 'As true as you see me before you, so true is everything that I have written; and I could have said more, had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to discourse about with each other.' "

Swedenborg was able, during his lifetime, to give to several persons (and among them the queen of Sweden) satisfactory evidence of his having seen and conversed with the spirits of their deceased friends. This evidence consisted in his stating things which were known to these persons, but which it was impossible he could have learned in any other way than by actual converse with the spirits of their departed friends. A writer in the Southern Quarterly Review, in a well-penned article already referred to, after giving several instances of this sort, and adding that "it would be easy to multiply cases equally remarkable," says : "If there is any force in human testimony at all, we have just as

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much authority for believing that Swedenborg had intercourse with the spiritual world, as we have for believing that Victoria is the present reigning queen of Great Britain."

But it deserves to be remarked here, that Swedenborg himself never appeals to any cases of this nature to authenticate his claims; but uniformly to the intrinsic truth and rationality of his teachings.

The amount which he wrote on Theology is prodigious. The whole would probably make not far from thirty-five volumes, royal octavo, of five hundred pages each. The largest portion of this—considerably more than half—is devoted to an unfolding of the internal or spiritual sense of the Sacred Scripture. He takes the same bold affirmative stand in his Theology as in his Philosophy; everywhere displaying the same dignified calmness and composure, the same absence of all anxiety as to the reception his writings will receive, the same unconcern as to what opinion may be formed of himself, and whether what he says will be believed or not. Nor do we anywhere discover the least sign of a personal ambition in him to acquire a name, or to become the founder or leader of a sect. So far from this, the Rev. Dr. Hartley says: "His voluminous writings in divinity continued almost to the end of his life to be *anonymous publications*; and I have some reason to think that it was owing to my remonstrance with him on this subject, that he was induced to prefix his name to his last work." And Mr. Robsam says: "It was remarkable that Swedenborg never attempted to make proselytes, nor ever pressed upon any one his explanations of the Word." Equally free, too, does he seem to have been from the ordinary natural love of the world. The London publisher of the first two volumes of the *Arcana Cœlestia*, after stating that the author had been to an expense of four hundred pounds in writing and publishing this work, adds: "He gave express orders that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the Gospel. He is so far from desiring to make a gain of his labors, that he will not receive one farthing back of the four hundred pounds he has expended."

In a sketch of this remarkable man's life, I am aware that a brief view of his theological system should be embraced. But as it is my purpose in the course of lectures to which this is merely introductory, to unfold and explain some of the leading doctrines of the New Theology, I deem it unnecessary now to say more

than this: that it is a complete system—beautiful, grand, harmonious, and coherent throughout; that it gives us the most elevated and cheering views of the Lord and the Holy Scripture, as well as of death and the resurrection—of human and of angelic life. As Swedenborg himself was the farthest possible remove from a bigot or a sectary, so his writings everywhere breathe a large, comprehensive, loving, and truly catholic spirit—forming in this respect a striking contrast to most other writings on theology. He uniformly addresses himself to our rational intuitions, never attempting to force his convictions upon us in a dogmatical way, nor threatening us with vials of eternal wrath if we refuse to believe him;—never seeming to expect or desire us to accept what he says merely because he says it, nor to yield our assent to anything but the truth *rationally perceived*. "At this day," he says, "faith will be established and confirmed in the New Church, only by the Word itself and by the truths it reveals—truths which appear in light" to all truth-loving and truth-seeking minds. He shows always the profoundest respect for the individual conscience, and for this great Protestant principle—the right of private judgment in matters of religious faith; and insists that no one can go to heaven except he be "led in freedom according to reason." And while he never exalts reason above Revelation, he never degrades Revelation by interpreting it in such a manner as makes it contradict, or do violence to, an enlightened reason. He shows, too, that all true doctrine is practical, leading to a life of charity and usefulness, and that this is the *end* for which it was given; and heaven, as well as the highest worship of the Lord, according to his teaching, "consists in a life of uses." It was in view of this practical character of his teachings, that the prime minister of Sweden, speaking on one occasion to the king respecting this New Theology, was led to remark: "This religion, in preference and in a higher degree than any other, must produce the most honest and industrious subjects; for this religion places properly the worship of God in uses."

Such, in general, is the nature, spirit, design, and tendency, of the new system of doctrinal theology which Emanuel Swedenborg was made the instrument in unfolding so clearly and beautifully from the Word of the Lord; and the leading doctrines of which will form the topics of my succeeding lectures.

LECTURE II.

THE "END OF THE WORLD," OR CONSUMMATION OF THE AGE.

"For the first heaven and the first earth were passed away."—Rev. xxi. 1.

It has long been the prevailing belief of the Christian church, that this natural world, with all things appertaining to it, will, at some future time, be utterly destroyed; that then will be the general judgment, when the Son of Man will be seen coming *in person* upon the natural clouds, with all the holy angels with Him. And at different periods of the church there have arisen "false Christs, and false prophets," who have assumed to be able to foretell the precise time when this event would take place. But thus far their predictions have proved all untrue. The sun and the stars continue to shine, and the earth moves on her orbit as orderly and undisturbed as ever.

I shall not stop to remark upon the exceedingly irrational and unphilosophical character of this opinion about "the end of the world." I will only say that it is highly improbable such an event, in the sense in which the Church has commonly understood it, will ever take place; for it would be a manifest departure from all that is known of the laws of order, progress, reproduction and preservation in the natural world. The prevailing belief of the Church upon this subject, has doubtless *originated* partly in the mistranslation, and consequent misunderstanding, of that phrase in the Evangelists, commonly rendered "the end of the world;" and it has been *confirmed* by other passages of Scripture understood according to their literal sense, such as that in Rev. xxi. 1. The Greek words ἡ συντέλεια τοῦ αἰώνος (*he sunteleia tou aionos*) mean, not *the end of the world*, as is read in the common English version, but *the Consummation of the Age*. This is admitted by every good classical scholar, of whatever religious sect. Αἰών (*Aion*) means *an age, a life, or any full period*, whether long or short; and συντέλεια (*sunteleia*) means *the end, consummation, or finishing* of that period.

Now, according to the teachings of Swedenborg, this natural world is never to be destroyed; but the *Consummation of the Age*

mentioned in the New Testament, denotes the end or consummation of the first Christian Church. Thus he says:

"The consummation of the Age is the last time or end of the Church.

"On this earth there have been several churches, and all in the course of time have been consummated; and after their consummation, new ones have existed; and thus even to the present time.

"The church is consummated by various things, especially by such as make the false appear as true; and when that appears true, then the good which, in itself is good, and is called spiritual good, is not any more given: the good, which is then believed to be good, is only the natural good, which moral life produces. The causes that truth, and together with it good, are consummated, are principally the two natural loves, which are called love of self and love of the world, which are diametrically opposite to the two spiritual loves. The love of self, when it is predominant, is opposed to love to God; and the love of the world, when it is predominant, is opposed to love toward the neighbor. The love of self is, to wish well to one's self alone, and to no other except for the sake of self; likewise the love of the world; and these two loves, when they are indulged, spread themselves like a mortification through the body, and successively consume the whole of it. That such love has invaded churches, is manifestly evident from Babylon and the description of it. Gen. xi. 1 to 9; Isaiah xiii., xiv., xlvi.; Jer. i., and Dan. ii. 31 to 47; iii. 1 to 7, and the following verses; v., vi. 8 to the end; vii. 1 to 14; and in Rev. xvii. and xviii., from the beginning to the end of each."—T. C. R., 754.

"At this day is the last time of the Christian Church, which is foretold and described by the Lord in the Evangelists, and in the Revelation.

"That all those things which the Lord spoke with the disciples, (Matt. xxiv., Mark xiii., Luke xxi.,) were said concerning the last time of the Christian Church, is very manifest from the Revelation, where the like things are foretold concerning the consummation of the age, and concerning his coming; which all are particularly explained in the *Apocalypse Revealed*, published in the year 1776. Now, because those things which the Lord said concerning the consummation of the age, and concerning his coming, before the disciples, coincide with those which He afterward revealed in the Revelation by John, concerning the same things, it is clearly manifest that He meant no other consummation than that of the present Christian Church. Besides, it is also prophesied in Daniel concerning the end of this church; where fore the Lord says, 'When ye see the abomination of desolation fore told by the prophet Daniel, standing in the holy place; whoso readeth let him observe it well.'—(Matt. xxiv. 15.) In like manner also in

the other prophets. That the Christian Church, such as it is at this day, is consummated and vastated to such a degree, cannot be seen by those on earth, who have confirmed themselves in its falses; the reason is, because a confirmation of the false is a denial of the true; wherefore, it, as it were, veils the understanding, and thereby prevents the entrance of anything else, which might pull up the cords and stakes, with which it has built and formed its system, as a strong tent.—*Ib.* 758.

It will be borne in mind that these things were said by Swedenborg concerning the church as it was more than seventy years ago. Doubtless, as one effect of the New Dispensation, the minds of men *generally* have been much enlightened upon religious, as upon all other subjects; so that the doctrines, and consequently the state of the Christian Church, have undergone a very considerable modification since the time Swedenborg wrote. Yet with all the change for the better which has taken place in the Church within the last half century, there are many pious people who even now mourn over the desolation of Zion; men who see clearly that her pristine glory has departed from the Church, and who, in anxious expectation of some new and saving power—with eyes longing to see her salvation—are, like Simeon of old, “waiting for the consolation of Israel.” Indeed, there is a pretty general perception and acknowledgment among Christians and anti-Christians of the present day, that the Church is in a broken, distracted, and forlorn condition. The power of the pulpit—of religion—of the Church—of the Bible—is acknowledged to be sadly deficient—almost gone; and most significant allusions are frequently made to this fact, in the current literature of the day. To cite only a few passages indicative of the general perception, and the deep and wide-spread feeling on this subject, among the best class of minds.

“I think,” says the Rev. R. W. Emerson, “no man can go with his thoughts about him into one of our churches, without feeling that what hold the public worship had on men is gone, or going. It has lost its grasp on the affection of the good, and the fear of the bad. In the country, neighborhoods, half parishes are *signing off*—to use the local term. It is already beginning to indicate character and religion to withdraw from the religious meetings. I have heard a devout person, who prized the Sabbath, say in bitterness of heart, ‘On Sundays it seems wicked to go to church.’ And the motive that holds the best there, is now only a hope and a waiting.”—*Address before the Theological School at Cambridge, Mass., 1838.*

Another of New England’s earnest divines, seeing the lack of the genuine Christian spirit, and mourning over the desolation of

the churches around him—mourning that there are so many men “who look up and are not fed, because they ask bread from heaven, and water from the rock”—“men, who, with throbbing hearts, pray for the spirit of healing to come upon the waters, which other than angels have long kept in trouble; men who have lain long time sick of theology, nothing bettered by many physicians,” breaks forth in the following strain of deep and earnest feeling:

“May God send us some new manifestation of the Christian faith, that shall stir men’s hearts as they were never stirred; some new Word which shall teach us what we are, and renew us all in the image of God; some better life, that shall fulfill the Hebrew prophecy, and pour out the spirit of God on young men and maidens, and old men and children; which shall realize the word of Christ and send the Comforter, who shall reveal all needed things.”—*A Discourse on the Transient and Permanent in Christianity*, by Rev. T. Parker, 1841.

The Rev. Dr. Bushnell, an eminent orthodox divine, of Hartford, (Connecticut,) in his “Christian Nurture,” says:

“Sometimes Christian parents fail of success in the religious training of their children, because the church counteracts their efforts and example. The church makes a bad atmosphere about the house and the poison comes in at the doors and windows. It is rent by divisions, burnt up by fanaticism, frozen by the chill of a worldly spirit, petrified in a rigid and dead orthodoxy. It makes no element of genial warmth and love about the child, according to the intention of Christ in its appointment, but gives to religion, rather, a forbidding aspect, and thus, instead of assisting the parent, becomes one of the worst impediments to his success. What kind of element the world makes about the child is of little consequence; for here there is no pretense of piety. But when the school of Christ itself becomes an element of sin and death, the child’s baptism becomes as great a fiction as *the church itself*, and the arrangements of divine mercy fail of their intended power.”

The Rev. J. W. Brooks, vicar of Clareborough, England, says:

“I am most firmly persuaded that we are living in that awful period designated in Scripture, as *the last time*, and *the last days*. Every succeeding year serves to increase the evidence on this head, and to give clearness, and precision, and intensity to those signs which already have been noticed by commentators. Even worldly men are so affected by the signs of our times, as to feel seriously persuaded that some tremendous crisis is at hand. It therefore more especially behooves the professing people of God to be upon the watch-tower, and to observe what is passing around them, and be prepared for the future, that the day may not overtake them as a thief in the night.”—*Elements of Prophetic Interpretation*, page 480.

"As to Christianity, doubtless *its* action is not expended, yet must every one have observed that the Christian religion at present affords neither base nor circumspection to modern aspirations after moral verity. * * Mind seems as it were to be getting loose upon space. It reposes on no religious ultimates. Those even who have the deepest, the most immovable conviction, that in revelation is to be found the only true moral substratum of humanity throughout all its modifications, perceive, at the same time, the incommensurateness of Christianity, *under its present developments*, to embrace and to form a rest for the new mental developments of society.

"These believing men look for, and would promote, an enlargement of the gospel faith. Whether among Hebrews, Christians, and we might add Pagans, the mind in all ages of the world has had its moral and religious holdings on Biblical revealed truths, more or less purely, or more or less corruptly conceived. It is only now that a new phenomenon seems to be emerging—that *these holdings seem to be giving way*.

"The remedy to this, on the one hand luxuriant, and on the other barren, demoralization of the understanding, can consist only in *a fresh opening out* of Christianity till it be brought into its own proper superior relationship to the spirit of the age."—*Blackwood's Magazine*.

Another English periodical says:

"Then when the spiritual had encroached upon the civil, and had become itself civil and secular, good men rose up against it, and bad men joined them; and in the struggle *religion was destroyed*. With religious obligation fell also the obligation of all laws; for no laws have any strength but that which is derived from God. And though by a providence from God, such as no other nation has experienced, something of both these obligations was once more established in this country over the hearts and lives of men, both were so weakened and corrupted that religion soon gave way, and nothing but human and worldly considerations were left to keep men in their line of duty.

"Hence our vices and faithlessness, our avarice and hard-heartedness, our neglect of the poor beneath us; our secularized clergy, our political dissenters, our abuse of ecclesiastical patronage; our foolish, vulgar exclusiveness, which has severed every class of society from those above and below it; our disrespect to governors; our disobedience to parents; our self-indulgence, and vanity, and extravagance, which has encumbered our states with debt. Hence our morals degraded into utilitarianism—our philosophy become sensualism—our politics debased into economy—our sciences confined to matter—our reason misinterpreted to mean logic—and our piety stripped from truth and made matter of empty form, or of emptier feeling. *We have lost sight of the spiritual, and can see nothing but the material.* The Church was sacrificed, and nothing but the State could be seen; and now the state also must soon be lost."—*Lon. Quar. Rev.*, Sept. 1840.

And the same writer, speaking of society as it exists at present in a country which illustrates better than any other, perhaps, the real state of the Christian Church, says:

"It is now lying like a long buried corpse, which the air has not yet reached, and its lineaments seem perfect, and the body sound; but if it should please God in his anger by some shock to lay it bare, it will crumble to dust. Let the State withhold its artificial support from the Church, and with the exception of that large portion which is *beginning* to be impregnated and held together by a true revivifying spirit, the body which *calls* itself the Church will fall to pieces."—*Ibid.* p. 245.

Bishop Warburton, in his letters to his friend Bishop Hurd, written during the latter half of the last century, used language like the following:

"If you live, you will effect what I attempted, to make revelation understood, which we are *ignorant of to a degree* that will hereafter appear amazing to you.

"The divine lyre is almost silenced—the great moralities, the measures of duty, and the distinctions between the true and false in real life seem to be dissolved or dissolving among us. A true taste, it must be confessed, is wanting, but *far more a true faith*.

"This, as you say, is *an age of real darkness*, or at least of *false lights*.

"If you should die in the present state of things, *darkness will be the burier of the dead*; there will not be light enough left to see and apprehend our loss."

The Rev. Dr. Arnold, the distinguished master of the Rugby School, and one of the best thinkers and best men that the Anglican Church can boast of, writes to the Rev. Mr. Blackstone thus:

"I believe that the 'day of the Lord is coming,' that it is the termination of one of the great *ages* (Ages,) of the human race—whether the final one of all or not, that I believe no created being knows or can know."

And to the Rev. Mr. Tucker:

"As parties, the high churchmen, the evangelicals, and the dissenters, seem to me almost *equally bad*."

And to the Rev. T. E. Tyler:

"*The Church, as it now stands, no human power can save.*"

These are the honest confessions of honest minds; and it would be easy to fill a volume with extracts from the various theological and ethical writers of the day, similar to those just quoted. There are multitudes on both continents whose hearts respond to the sentiments here uttered. And what does this indicate but a pretty

wide-spread acknowledgment, even among Churchmen themselves, that "the glory has departed from Israel"—that "beauty has fled from the daughter of Zion," and that "the abomination of desolation spoken of by Daniel the prophet" has indeed fallen upon the Church? If there be ground and reason for what these writers say concerning the Church as it now is, then we can, without much difficulty, believe what Swedenborg said of the Church at the time he wrote. We can believe that the first Christian Dispensation had been lived out, and that the Church established under it, had consequently come to an end.

But by the spiritual consummation of the Church is not to be understood the destruction or abandonment of the external things belonging thereto—its places and forms of worship, and religious ordinances. All these may be preserved, and everything belonging to the externals of religion be most scrupulously observed, while the spirit of Christianity—the essential, living principles of a true Church—genuine charity and faith—may be wholly wanting. The symbols of Christianity—the outward *signs* of a church—have ever existed since its establishment. But do we not know that the *outside* of a church may appear beautiful as a whitened sepulchre, while dead men's bones and all uncleanness are within? This was the case with the Jewish Church at the time of its consummation. None were more remarkable for their external piety and religious devotion than the Scribes and Pharisees of old. They made broad their phylacteries, and enlarged the borders of their garments, and made long prayers. Yet what severe denunciations did the Lord utter against them! (See Mat. xxiii.)

It is the *motive* that determines the quality of men's deeds. If they are done for show, and thus from a selfish motive, their internal quality is corrupt, however good the deeds may be *in appearance*. Therefore the persons who do them may be a Church *outwardly*, but not *inwardly*, hence not *really*; *i. e.* they may have faith, charity, piety, and worship in their outward life, which appears before men, but nothing of these in their hearts or inward life, which appears before God. Like the Jews at the time of the Lord's advent, they may make clean the outside of the cup and of the platter, while within they are full of extortion and excess. They may pay tithe of mint, and anise, and cummin, but omit the weightier matters of the law, judgment, mercy, and faith: and while building the tombs of the prophets, and garnishing the sepulchres of the righteous, they may be witnesses unto themselves,

by virtue of their internal quality, that they are the children of them that killed the prophets.

We see, therefore, that the external form of a church may exist, after the internal principles of heavenly life have become extinguished. Its body may remain awhile, after its spirit has fled.—When the fountain ceases to flow, the excavation which received and contained the water, does not suddenly disappear. The spiritual fig-tree is a fig-tree still, *though it bear no fruit*: yet ever is it accursed of God, while it brings forth nothing "but leaves only."

What we mean by the consummation of the Church, must now be well understood. When the leading doctrines of the Christian religion—doctrines concerning the Lord, the Trinity, the Atonement, Redemption, Resurrection, the Sacred Scripture, Regeneration and Life, have become so wide of the truth, that they do not enlighten but darken the human understanding; and when men, reading the Scripture under the influence of these darkening doctrines, do not receive therefrom genuine truth, but truth falsified; and when, on account of fundamental false doctrines, the Divine Word is so misunderstood and falsified by the great body of the Church, (especially by those whose province it is to teach in spiritual things,) that it can no longer be the means of enlightening men in the pathway to heaven, then the Church is consummated. And we submit for the consideration of reflecting minds, whether anything less than a New Revelation can remove these false doctrines, and thus prepare the way for the establishment of a New Church.

But let it not be inferred from what has been said, that we believe, or that Swedenborg teaches, that there are no good people—no genuine Christians—who profess the doctrines of the now consummated Church. On the contrary, our illumined scribe authorizes the belief that there are great numbers in all the sects in Christendom, who have in their hearts and lives a much purer theology than that which is usually found in books or taught from the pulpit. He teaches that there are many individuals nominally of the Old Church, who, because they have the good of life as an end, and shun evils as sins against God, are not permanently injured by the false doctrines of the church to which they belong. Thus he says:

"Such is the quality of good, that evil cannot be adjoined to it, for good shuns evil, and evil dreads good, as hell heaven; wherefore no conjunction of them is given: but as to what concerns truth, it is of such a quality, that the false may be adjoined to it, yet not the false in

which evil is, but in which good is, such as appertains to infants and to boys and girls whilst they are yet in innocence, and to well-disposed Gentiles who are in ignorance ; and such as appertains to all, who are in the sense of the letter of the Word, and remain in the doctrine thence derived, and still have the good of life for an end ; for this good as an end, drives away all the malevolence of the false, and by application forms it into some resemblance of the truth.”—A. C., 9809.

He further says “that the Church of the Lord is with all in the universal terrestrial globe, who live in good according to the principles of their religion ;” and that “*the greater part* of those who are born within the churches where the doctrine of faith alone and of justification thereby is received, believe no otherwise than that faith alone is to think concerning God and salvation, and how they ought *to live* ; and that justification is to live before God ;” hence “their faith and life are from the Word.”—Ap. Ex., 233.

We will now direct our attention to the new doctrine announced by Swedenborg on this subject, with the view of ascertaining how far it is in agreement with the true import of Scripture.

And we remark first, that the texts in which the consummation of the Age and the second coming of the Lord are announced, belong to the prophetic parts of the Word. Now one of the acknowledged canons of criticism among biblical commentators, is, that the precise manner in which a prophecy is to be fulfilled, *is never understood until after its accomplishment*. If, therefore, this rule of criticism be a sound one, it would follow that the prophecies concerning the consummation of the Age, and of the Lord’s second appearing are to be fulfilled in *some* manner different from what the Church has expected. For to say that they are to find their fulfillment in the destruction of the material world and the personal appearing of the Lord upon the material clouds, is to deny this rule of criticism, and to insist that the *precise manner* in which a prophecy is to be fulfilled *can* be known beforehand.

Now in order to ascertain whether this rule be a correct one, we have only to consider how it was with regard to the predictions concerning our Lord’s first advent. Were *they* understood before their fulfillment ? The whole Jewish nation expected a Messiah ; but did they form right conceptions concerning his character, or the nature of the kingdom he was coming to establish ? They read in Isaiah that “The Prince of Peace” was to be born among

them, who would take the government upon his shoulder, and would break “the yoke of their nation’s burden, and the staff of his shoulder, the rod of his oppressor, as in the days of Midian ;” and that, “of the increase of [his] government and peace [there would be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever.”—(ix. 4, 6, 7.) And in Jeremiah, “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.”—(xxiii. 5.) But did they understand what *kind* of a King and government were here denoted ? By no means. They interpreted these and similar texts agreeably to their own carnal conceptions and selfish desires. Accordingly they expected a Messiah in the character of a great warrior, who would deliver them, not from the dominion of evil lusts, for they panted after no such deliverance — but from the thraldom of a foreign government, and who would make their nation victorious over all the nations upon the earth. So little indeed did they understand the true meaning of the prophecies concerning Him — so gross and literal was the interpretation of them by the Jewish Rabbis, that they did not know the true Messiah when He appeared, but persecuted, rejected, and put Him to death. And even the twelve apostles, whom He selected to be his immediate followers, were so deeply imbued with the prevailing idea of their countrymen, that, on one occasion, they disputed which of them should be the greatest, or should enjoy the most honorable post in his kingdom — evidently supposing it was an earthly and temporal kingdom that he had come to establish.—(Mark ix, 34.) Nor did they wholly abandon this idea at the time of his crucifixion. For even after his resurrection, we find them inquiring, “Lord, wilt thou at this time restore again the kingdom to Israel ?”—(Acts i. 6.)

And when the Apostles had received the gift of the Holy Spirit, even this did not at once communicate to *them* a true understanding of the prophecies, nor all the truths of the first Christian dispensation ; for they remained for a long time under the persuasion that the gospel was to be preached only to the Jews. It was not until seven or eight years after the Lord’s ascension that Peter was brought to believe that it was to be preached to the Gentiles also ; and then it required a vision and special revelation to induce him to believe it. (See Acts x.) And it was not until nearly ten

years after this, that they were willing to exempt the Gentile converts from the observance of the law of Moses concerning circumcision, as appears from Acts xv.

If, therefore, the true meaning of the prophecies concerning the Lord's *first* advent, was not understood by any until after their fulfillment, there is, at least, a strong presumption that those which relate to his *second* coming would not be understood beforehand. And if it was only by degrees that the Apostles came to a knowledge of some essential truths in the Christian system, and were enabled to understand the precepts and prophecies of the Old Testament as they applied to the first Christian dispensation, is it strange that the prophecies in the New Testament relating to the Lord's second advent at a period then far distant, and to his revival, at such second advent, of pure Christianity after it had suffered decline and perversion — is it strange, I ask, that these prophecies should have been at that time misunderstood in the church? And that they were misunderstood even by the Apostles, is evident from several passages in their Epistles, which show that they expected a *literal* fulfillment of them in their own day and generation. To instance only one or two from Paul's Epistles. Speaking upon this subject in his first letter to the Thessalonians, he says: "We who are alive and remain unto the coming of the Lord, shall not prevent them that sleep." —(iv. 15.) And again he says, v. 17, "Then we who are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." Now, if the Apostle intended that this language should be understood according to its literal import, we are warranted in saying that he cherished expectations upon this subject which were never realized.

But the mission of the apostles was to proclaim the Lord's *first* advent, and the discoveries which were proper to that; and it would not have been consistent with the order always observed in the Divine economy, to have informed them equally well concerning the circumstances of his *second* appearing. To teach any of the particulars, either in regard to the time, place, or manner of the Lord's *second* coming, formed no part of their mission.

We speak therefore according to a well-established rule of biblical criticism, when we say that the prophecies in the New Testament concerning the Lord's *second* appearing, will be fulfilled in *some* manner different from what has been expected in the church. The spiritual fulfillment of them is *one* way in which their accom-

plishment has *not* been expected. Is this *the* fulfillment which the Lord intended? Or does the consummation of the Age, foretold in the Evangelists, refer to the consummated state of the first Christian church, as taught in the doctrines of the New Jerusalem?

Those who reflect sufficiently upon the great end for which the Lord came into the world and exhibited Himself in a natural human form, cannot fail to perceive in the outset, that there is, at least, a strong presumption in favor of this view. That end was spiritual. It was because of the corrupt, perverted, and utterly consummated state of the Jewish church, that He came; and in order to make a further revelation of Himself or his truth to men, and to gain, through the medium of his glorified Humanity, new power and influence over human minds. His first advent, therefore, looked to an end purely spiritual; for it had exclusive regard to man's deliverance from the infernal bondage of false doctrines and evil lusts. He taught that spiritual cleanliness — purity of thought and of affection — is the proper end of life for every man to propose to himself. His language was, "Seek ye *first* —[i. e. as a thing of primary importance] — the kingdom of God and his righteousness; and all [other] things shall be added unto you." Consequently we should suppose that everything which he said and did while on earth, must, when rightly understood, be seen to have primary regard to the state of the church and the essential principles of heavenly life with man. And since the Lord is ever the same, we should suppose that his *second* coming would have reference to the same great end as his *first*, viz. to the spiritual condition of the church. Accordingly, as we are taught* by Swedenborg, when the Lord speaks of the consummation of the Age, He refers to a full state of the Christian Church, when, through successive perversions and falsifications of the Word, it would spiritually come to its end, and be succeeded by a New Church; and that the wars, famines, pestilences, earthquakes, &c., which it is declared should precede that event, refer to the famishing and desolate state of the church in respect to goodness and truth, and to the various controversies and spiritual changes which she would have to pass through before her final consummation.

But we will see in what language the consummation of the Jewish Church is foretold by the prophets. Isaiah speaks of a "day of visitation" to the church, and says, in reference to the Lord's advent, that "the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars

in one day" (x. 3, 17.) ; and in the same chapter it is written, "A remnant shall return, a remnant of Jacob, to the mighty God ; for though the people of Israel be as the sand of the sea, a remnant of them shall return : *the consummation [or destruction] decreed* shall overflow with righteousness ; for the Lord Jehovah Zebaoth maketh *a consummation and decision [or a destruction determined upon]* in the midst of the whole earth."

Now that the *consummation or destruction* here mentioned, is used in reference to the Jewish Church which was consummated at the time of the Lord's advent, is evident from what we read in the beginning of the chapter immediately following : "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots ; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Again, the same prophet, speaking of the corrupt state of the Jewish Church, says, "Now, therefore, be ye not mockers, lest your bands be made strong ; for I have heard from the Lord Jehovah Zebaoth *a consummation and decision [or a destruction decreed]* upon the whole earth." (xxviii. 22.) That it is a consummation of the then existing Church which is here spoken of, is manifest from the following passage which occurs in the same chapter, and only four verses preceding the one just quoted. "Wherefore hear the Word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, 'We have made a covenant with death, and with hell are we at agreement ; when the overflowing scourge shall pass through it shall not come unto us ; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord Jehovah, 'Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner [stone,] a sure foundation ; he that believeth shall not make haste. Judgment also, will I lay to the line, and righteousness to the plummet ; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.'" (xxviii. 14, 15, 16, 17.) It is evident that this was said in reference to the Jewish Church.

Again, in the first chapter of Zephaniah, where the approaching end of the Jewish Church is foretold in these words : "The great day of the Lord is near, a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and

gloominess, a day of clouds and thick darkness," (i. 14, 15.) --it is added, "but the whole land shall be devoured by the fire of his jealousy, because he will make *a consummation — surely a sudden destruction* of all the inhabitants of the earth." (v. 18.) Likewise in Daniel, where Messiah's advent is treated of, we read, "Know, therefore, and understand, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, [shall be] seven weeks, and threescore and two weeks ; and for the overspreading of abominations He shall make desolate, and until *the consummation decreed*, it shall drop upon the devastation."* (ix. 25, 25.)

Here and elsewhere in the prophets, we find language employed, foretelling the end of the Jewish Church, at the time of the Lord's first advent, similar to that used in the Evangelists, where his second coming is predicted. The conclusion, therefore may be easily and fairly drawn, that, by the consummation of the Age spoken of in the Evangelists, is denoted the end or consummation of the first Christian Church.

Again : in one of the texts cited above, "a consummation and decision upon the whole earth" is spoken of ; and in another it is said, "the whole land shall be devoured by the fire of God's jealousy," &c. In the original Hebrew language, the word here translated *earth* is the same as that translated *land*. Now in the language of correspondence, in which, according to Swedenborg, the Sacred Scripture is composed throughout, *earth* or *land* signifies the church ; and *fire* denotes love either good or evil. Here, because it is *the fire of God's jealousy*, it denotes the infernal love of self ; for this it is which consumes and destroys all heavenly principles in human minds, and thus "*devours*" the church or "*the whole land*." The ground of this signification of *fire* in the Word, will appear more clearly when we come to treat of the Science of Correspondences, and explain the laws of a divine composition.

*The word *consummation* does not occur in our common English version, except in one of the texts here cited, but instead of it, the word *consumption* or *riddance* is employed. But the same Hebrew word קַלָּה (kalah) occurs in each of them, and signifies *completion, consumption, destruction*. It also comes from a root which signifies *to finish, to complete, to waste, to destroy* ; and when used with בְּנֵה (veneheratsah,) as is the case in nearly all the above texts, they together denote *destruction and decree, or destruction decreed*. (See Gesenius' Hebrew and English Lexicon.) Moreover, the word *kalah*, in the text from Daniel, is translated *consummation* in our common version ; and as this word expresses the exact meaning of the original, we have employed it in each of the other texts also.

That *earth* and *land* are used in the Word to signify the church, appears evident from many passages. To instance only a few : "Behold Jehovah maketh the *earth* empty ; and maketh it waste, and turneth it upside down." (Isa. xxiv. 1.) "The *earth* is utterly broken down, the *earth* is clean dissolved, the *earth* is moved exceedingly. The *earth* shall reel to and fro like a drunkard, and shall be removed like a cottage ; and the transgression thereof (mark — the transgression of the *earth*) shall be heavy upon it ; and it shall fall, (*i. e.*, the *earth* shall fall.) (xxiv. 19, 20.) "Behold the day of Jehovah cometh, cruel both with wrath and fierce anger, to lay the *land* desolate ; and the *earth* shall remove out of her place. (xiii. 9, 13.) "Then [*i. e.*, when David called upon Jehovah and was heard] the *earth* shook and trembled.". (Psalm xviii. 6, 7.) "Let the *earth* hear, and all that is therein." (Isa. xxxiv. 1.) "Blessed are the meek, for they shall inherit the *earth*." (Matt. v. 5.)

Now is it not plain that the *material* earth cannot be meant in such passages as these ? as where it is said to be "turned upside down," to "reel to and fro like a drunkard," to be "removed out of her place," &c. But if by *earth* we understand the church, which, by means of falses and evils, is clean dissolved, turned upside down, moved out of its place, &c., then these passages become intelligible. Then, also, we can understand what is meant by "the transgression of the *earth*," and also by the words, "Blessed are the meek, for they shall inherit the *earth*." *The earth* here refers, primarily, to the land of Canaan, which signifies the spiritual Canaan, or heaven and the church. And because only those who are of a meek and lowly mind can receive the goods and truths of heaven, or those angelic loves which are the essential things of a true church, as they are of the kingdom of heaven, therefore the meek are said to be "blessed." They are blessed, for they enjoy the delights of a heavenly inheritance.

Again, we read of the *land* being "*darkened*" through the wrath of Jehovah (Isa. ix. 19.) ; and God's people are called a "*delightsome land*." (Mal. iii. 12.) And in Isaiah, where Messiah's advent is foretold, it is said of the church, in reference to her renovation and purification consequent upon that event, "and the Gentiles shall see thy righteousness, and all kings thy glory ; and thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God.

'Thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate ; but thou shalt be called Hephzibah, (*i. e.*, my delight is in her) and thy land Beulah (*i. e.* married) ; for Jehovah delighteth in thee, and thy land shall be married." (lxii. 2, 3, 4.) The *land* married ? Yes — but the *spiritual* land — the church, married to her true Husband. For when there is a perfect union of love and wisdom in human minds, *i. e.* when men love to do as the divine truth teaches, then they have within themselves the heavenly marriage of good and truth. They are then a true church — the "delight" of Jehovah ; and as "the Bride, the Lamb's wife," they are conjoined to the Lord, who is the Husband of the Church. Then *the land is married*

We also read that "the word of Jehovah layeth the foundation of the earth, and formeth the spirit of man within him. (Zech. xii. 1.) And of the wicked it is said "They know not, neither will they understand : they walk on in darkness ; all the foundations of the earth are out of course." (Ps. lxxxii. 5.) Inasmuch as *earth* denotes the church, it is evident that the *foundations of the earth* must denote those primary doctrines or fundamental truths, upon which every thing of the church in man rests. And since in every true church, these must be derived from the Word of God, therefore it is said that "*his Word* layeth the *foundation* of the earth." And when the fundamental doctrines of a church are false, it is plain that "all the foundations of the earth are out of course."

We also learn from this spiritual meaning of *earth*, what is signified by the flood of waters mentioned in Genesis, which destroyed every living substance from off the face of the *earth*. (vii. 23.) *Waters*, in the language of correspondence, signify either truths or falses, according to the subject treated of. Hence, by a *flood of waters* destroying every living substance from off the face of the *earth*, is denoted such an accumulation of falses in the church, as to overwhelm and destroy all genuine good and truth — "*every living substance*" — thus all spiritual life, with the men of that church. By Noah, and the creatures saved alive with him in the ark, are denoted the few remains of the essential things of a church, which were preserved and kept alive by the providence of God.

This, therefore, about the flood, does not contain true history, as has commonly been supposed. And the discoveries of modern science warrant the belief that there has never been a universal

deluge of natural waters upon the face of this our natural earth. But in its spiritual sense, it does contain a true history of the consummation of the Ancient Church, and of every similar church deluged and destroyed by false doctrines originating in evil lusts. The pure and living principles of heaven always perish when they suffer inundation from the false principles that flow from hell.

From what has now been said concerning the true meaning of *earth* when mentioned in the Scripture, we may form a correct idea of what is meant by the *new earth* mentioned in the Apocalypse, which John saw when the former earth had passed away. (xxi. 1.) This text has generally been taken in its literal sense. And accordingly it has been commonly understood among Christians, that the passing away, or destruction of this natural earth, and the creation of a new one, is here taught. But then, to be consistent, we should interpret *literally* all that follows in the same chapter. Then we should have not only a lake of literal fire and brimstone, wherein the wicked would be cast and find their second death, (which, indeed, is the doctrine that has been generally believed), but we should have a literal city descending from the visible heavens above our heads, whose height would be twelve thousand furlongs, or fifteen hundred miles — more than thirty times the height of our atmosphere! For this is the measure of the length and breadth of the city; and it is said that “the length, and the breadth, and the *height* of it are equal.” And the measure of its wall, a hundred forty and four cubits, is said to be “the measure of a man, *i. e.* of an angel.”

Can any man in his senses really believe this? — Believe that the Lord will, at some future time, send down from the visible heavens a literal city, built of precious stones, with golden pavements, and with walls fifteen hundred miles high? And that the measure of an angel is, *literally*, “a hundred forty and four cubits?” And yet the Scripture does as really and as plainly teach all this, as that this natural earth will one day be destroyed. The one conclusion is reached just as legitimately as the other, and by the application of the same rule of interpretation. And it is therefore fair to conclude that one is just as absurd as the other. But the Word of God, *rightly interpreted*, teaches neither of these things.

How much more agreeable, not only with sound philosophy, enlightened reason, and all we know of the order of Providence,

but with the general tenor of the Scripture, is the teaching of the New Church on this subject. Understanding the earth to signify the church, then by the *new earth* which John saw, and the passing away of the *former* earth, must be denoted the establishment of a New Church, and the passing away of the Old. The things of a church, or of that which is so called, may consist of merely human imaginings; *i. e.* of false doctrines, wherein men have confirmed themselves from the merely literal sense of the Word. But when genuine truth descends from heaven into human minds, in such a manner that the doctrines once believed to be true are seen to be only imaginary and false, then these doctrines are overthrown and rejected; and the things which appertain to a true church are received in their place. Thus the *former earth* passes away, and the *new earth* appears.

But as every natural phenomenon is the effect of some spiritual cause, so any change in the state of the church upon earth must be the result of a corresponding change in the state of the church in the spiritual world. Therefore the passing away of the former earth, and the appearance of a new one, are an effect consequent upon that change in the world of spirits which is denoted by the passing away of the former, and the appearance of a new heaven.*

Then the Revelator describes the descent of true doctrine and its reception by human minds, under the image of “the Holy City, New Jerusalem, coming down from God out of heaven.” *The city* signifies the church as to its doctrine; and inasmuch as all true doctrine comes down to man from the Lord through the medium of the Word, therefore this was representatively exhibited to John by the descent of a city.† Consequently all the things

* See this subject more fully explained in the *Last Judgment*, by Swedenborg, n. 65—74.

† That the city which is here described, does not mean a literal city but the Church, may appear still more evident from what is said near the close of the chapter: “And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof. And the nations of them that are saved shall walk in the light of it:—there shall be no night there,” &c. Now it is the church built upon true doctrine derived from the Word, which hath no need of natural light; for it enjoys spiritual illumination. “The glory of God,” or the divine truth of the Word enlightens it, and that continually; “for there is no night there.” And all who walk according to this light, *i. e.* who live as these truths require, are signified by “the nations of them that are saved.”

which are said concerning this city, are, when rightly understood, things said concerning the doctrines of the New Church. Thus it is said to be four-square, with its length, breadth and hight equal, to denote that all things good and true are acknowledged and included in the doctrines of this church. *Breadth*, according to the Science of Correspondences, is predicated of good, and *length* of truth, and *height* of their orders or degrees, as from the highest or most interior spiritual truths, to the lowest or most exterior truths of natural science, together with the good or use of each. And when, by means of these heavenly doctrines, the mind of man has been brought into an angelic state, or a state of true order, he has then reached the stature of spiritual manhood ;—he hath “*the measure of a man, i. e. of the angel.*” This fullness of heavenly stature is denoted by 144 cubits, which is his measure. The number 144, as well as the number twelve from which it is derived, signifies, in the language of correspondence, what is full and complete, or all the goods and truths of the church. The lake of fire and brimstone mentioned in the eighth verse, signifies the falses and evils in which the minds of those persons are immersed, who are of the character there described.*

It must by this time appear evident, that *earth and land*, when mentioned in the Scripture, do not mean this material globe, nor any portion of it, but the Church. Hence where the prophets of the Old Testament speak of *the land being devoured by fire, of a consummation upon all the earth, &c.*, the consummation of the then existing Jewish Church is what is signified — an event which took place at the time of the Lord’s first advent ; for we know that the natural land was not then literally devoured by fire. And that the “new heaven and the new earth,” spoken of in the Revelation, signify a New Church, both internal and external, which the Lord at his second coming would establish, is placed beyond a reasonable doubt, when we consider that his first advent, to consummate the Jewish and establish the Christian Church, is foretold in language almost precisely the same : “*For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain*” (Is. lxvi. 22). And again in language still more explicit : “*For, behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad, and rejoice*

* For a more detailed explanation of the contents of this chapter, see *Apocalypse Revealed*, by Swedenborg, n. 876—931.

forever [in that] which I create : for, behold, *I create Jerusalem a rejoicing, and her people a joy.* And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying.” (lxv. 17, 18, 19.)

Here it is plainly declared, that *creating new heavens and a new earth* means the same as *creating Jerusalem a rejoicing and her people a joy*; and is an event worthy of gladness and rejoicing forever. What else but that renovated state of the Church, which took place in consequence of the Lord’s advent, could be worthy of such joy ? Besides, we are not informed that the material heavens and earth were created anew at that time.

From the language, therefore, employed in the Old Testament Scripture to describe the end of the Jewish Church, we derive, at least, a strong probability, that *the consummation of the Age, and the passing away of the former heaven and earth*, mentioned in the New Testament, denote the end or spiritual consummation of the first Christian Church.

But there is more proof of the same kind. We observe, that, where the consummation of the Age is treated of in the New Testament, it is mentioned as one of the accompanying circumstances of that event, that “the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” Without stopping here to point out the unphilosophical and absurd nature of the conclusion, which a literal interpretation of this passage would force upon us, or to unfold its true spiritual import, let us turn to the prophetic parts of the Old Testament, and see whether we do not there find similar language employed to describe the end of the Jewish Church.

In the prophecy of Joel where the Lord’s advent and the destruction of the Jewish Church are foretold, it is said, “The earth shall quake before them ; the heavens shall tremble ; the sun and moon shall be dark, and the stars shall withdraw their shining.” (ii. 10.) “And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah Lord come.” (ii. 30, 31.) “For the day of Jehovah is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. Jehovah also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake.” (iii. 14, 15,

16.) Again in the prophecy of Amos: "And it shall come to pass in that day," saith the Lord Jehovah, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." (viii. 9.) And that a dark and famished state of the Church, arising from falsifications of the Word and the consequent loss of genuine good and truth, is here signified, appears evident from what follows in the same chapter: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of *hearing the words of Jehovah*: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of Jehovah, and shall not find it." (v. 11, 12. See also Is. 9, 10, 13.)

Now we observe that the language employed in the texts here cited, is almost precisely the same as that in the Evangelists where the consummation of the Age is spoken of; and since, not the extinction of the heavenly luminaries, but the spiritual darkness which came upon the Jewish Church at its end, is what is referred to in these Old Testament prophecies, then what can be understood by the prophecies of the New Testament, couched in almost the very same language, but that state of spiritual darkness, which it was foreseen would befall the first Christian Church at its end.

There is another similar text, which occurs in the Apocalypse, immediately after the death or departure of true charity and faith, and the consequent consummation of the church, is foretold under the image of "a pale horse" that was seen coming out of a book: "and his name that sat on him was death, and hell followed with him." We give the words of the text, together with Swedenborg's explanation of a part of them. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."—(vi. 12, 13, 14.)

Explanation.—"And, lo, there was a great earthquake."—Earthquakes signify changes of state in the church, because the earth signifies the church, and because, in the spiritual world, when the state of the church is perverted anywhere, and there is a change, an earthquake takes place, and this is a prelude to their

destruction; the effect is terror; for the earths in the spiritual world, are in appearance, like the earths in the natural world; but as the earths there, like all other things in that world, are from a spiritual origin, therefore changes occur according to the state of the church among the inhabitants; and when the state of the church is perverted, they quake and tremble, yea, sink down, and are moved out of their places.

"And the sun became black as sackcloth of hair, and the moon became as blood," signifies the adulteration of all the good of love in them, and the falsification of all the truth of faith. That the sun signifies the Lord as to divine love, and thence the good of love from Him; and, in an opposite sense, a denial of the Lord's divinity, and thence adulteration of the good of love, may be seen above, n. 53. And as the sun signifies the good of love, the moon therefore signifies the truth of faith; for the sun is red from fire, and the moon is white by virtue of the light from the sun; and fire signifies the good of love, and light, the truth from that good: concerning the moon, see also the passages adduced above, n. 53. It is said the sun became black as sackcloth of hair, because adulterated good in itself is evil, and evil is black; and the reason why it is said the moon became as blood, is, because blood signifies divine truth, and, in an opposite sense, divine truth falsified, as may be seen below, n. 379.

"And the stars of heaven fell unto the earth," signifies the dispersion of all the knowledges of good and truth. That stars signify the knowledges of good and truth, may be seen above, n. 51; that to fall from heaven to earth means to be dispersed, or to disappear, is evident. In the spiritual world, also, stars appear to fall from heaven to the earth there, when the knowledges of good and truth perish.—(A. R., 331.)

Let us endeavor now to ascertain, by the light of the Holy Scripture, the true meaning of this word *Age*, in the phrase "consummation of the Age."

In common discourse we call any period of a man's life upon earth, *his age*; and when that period is full and finished, and he is removed to the spiritual world, his age is consummated. The period during which any particular system of opinions, either political, philosophical, or moral, bear sway over human minds, is usually denominated an *Age*. And, of course, when their sway is loosened or destroyed, that *Age*, or the age of such opinions, is consummated. In general, the time that any thing survives on

earth, is usually called its age: and when it is extinct, its age is consummated. This also is the meaning of the original Greek word *Aἰών* (*Aion*), which signifies an entire period of time, whether longer or shorter.

Now in the spiritual world there is no time defined by planetary motions, as in this natural world; yet there is an appearance of time, which appearance is always according to the mental states of those there. We may form some idea of this, if we reflect upon how the case is when we dream. Often in our dreams we appear to witness the events of several days, and often to be carried through a much longer period, and all in the space of a few moments of actual or natural time. The appearance is according to the state of the mind and its changes.

Sometimes, indeed, there is an approximation to the same thing during our waking hours. If we are idle, or in a dull, listless, inactive state of mind, the hours move heavily and slowly on, and a day *appears* to us very long. But if we are closely occupied, and our minds actively and affectionately engaged in what we are doing, then we make no account of the hours; there *appears* to be no time. Every one is more or less familiar with this fact, and knows from his own experience, that, even in this natural world, time *appears* longer or shorter according to our mental states.

Now because in the spiritual world, time is not actually defined by days, months, years, &c., as it is in this world, but appears there long or short according to one's state, therefore all words in Scripture, which, in their natural sense, denote somewhat of time, in their spiritual sense denote state. Consequently *Aἰών* (*Age*), which naturally signifies a period of time of indefinite duration, in its spiritual sense denotes a full state. And since it was on account of the condition of the Church that the Lord came at first into the world and evidently on account of its condition that He will come a second time, we may rest assured that when He speaks of *The Age*, He refers to the duration of the Dispensation which had then just commenced; *i. e.* to the living and active operation in the first Christian Church, of those truly human principles which He came to impart. What else, therefore, can the *Consummation* of the *Age* signify, but a full and consummated state of that Church?

When a church has been in all possible states, when it has had its morning, noon and evening, and has reached its night, then its state is full, and it can have no more states. It is like a man who has passed his childhood, youth and manhood, and arrived at ex-

treme old age. He cannot live these periods over again, or pass through these states a second time. This full age of the Church, therefore, is properly said to be *the fullness of time*, (Gal. iv. 4.) and when *time shall be no longer*.—(Rev. x. 6.)

The spiritual meaning of *time*, as denoting state, has its ground and origin in the correspondence of things in the natural with things in the spiritual world. The Lord, as we are taught in the writings of the New Church, is the Sun of the spiritual world; and hence it is said in the word, “For Jehovah God is a sun and shield.”—(Ps. lxxiv. 11.) His wisdom and love, or his divine truth and divine goodness are the light and warmth of all minds, and hence of all things in the spiritual world, just as the beams of the natural sun are the light and warmth of all things in the natural world; and this not in any poetical or merely figurative sense, but in real verity. Now all the changes of natural time, as through the four great divisions of the day and seasons of the year, are at the same time changes in respect to the light and heat, or to the earth's reception of these from the natural sun. So, from correspondence, all the changes of spiritual time, *i. e.* all the changes in the spiritual condition of any church, or of the mind of any individual, are but changes in regard to his reception of wisdom and love from the Lord.

In the natural world there is something peculiarly joyous and animating to all creatures in the bright light of the morning sun. This is on account of the correspondence; for *morning*, in the spiritual sense, denotes a corresponding state of the Church; *i. e.* a state, when from little or no genuine truth and love, (which is spiritual darkness and night,) it receives a communication of intelligence and wisdom from the rising of the spiritual Sun—a new dispensation of divine truth. Hence it is that the morning, and the coming of the morning are so often mentioned in the Word where the Lord's advent is treated of. Thus it is said in Psalms, where the church is spoken of under the designation of “the city of God,” that “God is in the midst of her; she shall not be moved: God shall help her when the *morning* appeareth.” Every one must perceive that a *natural* morning cannot be here meant; for God is no more a respecter of times, naturally considered, than He is of persons; yet it is here said he will help the church “when the *morning* appeareth.” But a spiritual morning is here denoted. When the Lord in his Providence sees fit to make a new and clearer communication of divine truth to men, whereby they

are able to see the falses and evils which before were concealed from their view, then appeareth the *morning* to the church, and she is indeed *helped* of God.

So in Isaiah, where the end of the Jewish, or of any old, dispensation is treated of under the image of the fall of Babylon, and the commencement of a new dispensation is foretold, there is a call out of Seir, “Watchman, what of the night? Watchman, what of the night?” The watchman saith: “The morning cometh, and also the night.”—(xxi. 11.) Whenever a new dispensation, and consequently a new church commences, which is what is denoted by morning, there is at the same time an end of the former dispensation and church, which is signified by night. “The morning cometh, and also the night.” (See also Ez. vii. 6, 7.) And in the Apocalypse the Lord is called “the bright and *morning* star;” and in the Gospel of John, He is called “the Light,” and “the true Light, which lighteth every man that cometh into the world.”—(i. 9.) Yes: He is the bright and Heavenly Sun, whose cheering beams bring morning to the church.

It would be easy also to cite many passages from the Word, where the end of the church, or its state of vastation as to goodness and truth, is spoken of as a time of *darkness* and *night*. Thus in Micah it is said “to the princes of the house of Israel, who hate the good and love the evil;” “Therefore *night* [shall be] unto you, that ye shall not have a vision; and it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.”—(iii. 6.) The spiritual Sun always goes down over those prophets “who hate the good and love the evil.” Their minds are darkened by innumerable falsities originating in evil loves, and they can scarcely discern anything spiritual. They are in that *outer darkness*, where is weeping and gnashing of teeth.*

* The following is Swedenborg's explanation of outer darkness and gnashing of teeth. “*Outer darkness*—denotes the more dire falsities of those who are in the church, for they darken the light, and induce falsities contrary to truths, which the Gentiles cannot do.”—(A. C., 1839.)

“Gnashing of the teeth is the continual dispute and combat of falses with each other, consequently of those who are in falses, joined also with contempt of others, with enmity, derision, ridicule, blasphemy, which also burst forth into butcherly assaults of various kinds; for every one fights in favor of his own false, and calls it truth. These disputes and combats in the other world are heard out of the hells as gnashing of the teeth; and also are turned into gnashings of the teeth when truths from heaven flow in thither; for all falses in the spiritual world gnash or make a grating noise, and teeth correspond to

It is said again, in the Apocalypse, concerning the Holy City New Jerusalem, that “there shall be no *night* there.”—(xi. 25.) All who are in the Holy City—who are really of the true Church—have their minds continually illuminated with the beams of God's glorious truth. Also in Psalms, it is declared that the wicked “walk on in darkness.”—(lxxxii. 5.) And again, the Psalmist says that his spirit is overwhelmed within him, and his heart is desolate, “Because the enemy hath persecuted my soul: he hath smitten my life down to the ground: he hath made me to dwell in *darkness*, as those that have been long dead.”—(exliii. 3.) So in the prophecy of Joel, where the consummation of the church is spoken of, it is said to be “a day of darkness and of gloominess—a day of clouds, and of thick darkness.”—(ii. 2.) And in Isaiah, where it is treated of Messiah's advent, “the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.”—(ix. 2.) In all these passages, and many more that might be adduced, it is plain that *darkness* and *light* can have no other than a spiritual signification.

If any further evidence from Scripture were needed to show that “the consummation of the Age” denotes the end of the first Christian Church—a state when the light of genuine truth had become extinguished through falsifications of the Word and evils of life, we might refer to Luke xvii. 34; where, describing this event, it is written, “I tell you, *in that night*, there shall be two in one bed; the one shall be taken and the other left.” *That night* clearly denotes a state of great obscurity in respect to the truth; a state of spiritual darkness into which the Lord foresaw the first Christian Church would fall, on account of falses originating in evils. And inasmuch as there are two very different classes of persons among those who profess to believe the same false doctrines, one of which classes is in the good of life, and the other not so, therefore it is said that “two shall be in one bed; the one shall be taken and the other left.” *Bed*, in the language of correspondence, signifies doctrine: “for as the body,” says Swedenborg, “rests in its bed, so does the mind rest in its doctrine.” They who are in false doctrines, and at the same time *in evils of life*, or under the dominion of the loves of self and the world, cannot receive genuine truth; therefore they are “left.” But

the ultimate things in nature, and also to the ultimate things appertaining to men, which are sensual corporeal things.”—(H. H., 575.)

others, who may be in the same false doctrines, yet *in the good of life*, can receive genuine truth, for this proceeds from good and always leads to good ; these therefore are “ taken.”

Perhaps by this time our minds are prepared to understand the true explanation of that text in Matthew, which saith, “ immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.”—(Matt. xxiv. 29.) The true spiritual import of this language is revealed by the Science of Correspondences. The natural stars are fixed and luminous bodies ; yet so far away in the deep blue vault of heaven, that they shed down upon us no warmth, and scarcely any light. Yet, little specks as they are, they are useful as beacons to guide the pilgrim through the wilderness, and the mariner across the pathless deep ; they, therefore, correspond to the knowledges of good and truth derived from the Word ; such, for example, as children or even grown people may have in their minds, who have committed some plain texts of Scripture to memory, but without understanding anything more than their literal sense. These knowledges of truth lie, as it were, like little stars far away in the deep blue vault of the mind, yet fixed and luminous, but without affecting the will with the warmth of love, or the understanding with the light of wisdom. Yet very useful are these knowledges. They serve as beacon-lights in our pilgrimage through the mazy wilderness of doubt, and in the *night*-time of our voyage across the trackless ocean of life. The moon gives more light, yet no warmth. It therefore corresponds to faith in the mind, unaccompanied by the warmth of love ; i. e., an understanding enlightened by the truth, yet wanting the love of doing as the truth requires. But the sun sheds down not only a clear light, but a vivifying heat. It therefore corresponds to the human mind, or the church, in which goodness and truth, or charity and faith are perfectly united, like the heat and light of the natural sun—as is the case with every one who has a clear understanding of what is true, united with a warm love of what is good. When used with the moon, it denotes love to the Lord ; and the moon denotes charity towards the neighbor.*

When, therefore, genuine charity has departed from the church, and genuine faith, and even the knowledges of what genuine good and genuine truth are, the church has then spiritually come to its

* For a complete and extended explanation of this text according to correspondences, see A. C. 4060, by Swedenborg.

end ; and this prophecy, in its spiritual sense, is fulfilled : “ The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven.”

Here, then, I rest the argument for the “ Consummation of the Age,” as denoting the spiritual end of the first Christian Church ; an argument based not upon mere human reasonings, but upon the eternal and immutable testimony of the Word of God.

Briefly to recapitulate the main points in the argument :

1. It is not in the order of Divine Providence that the precise manner in which a prophecy is to be fulfilled, should be understood before its fulfillment. Therefore, we conclude that the prophecy concerning the “ consummation of the Age” will not be fulfilled in precisely the same manner that the Church has expected.

2. The prophecies in the Old Testament concerning the Lord’s first advent, and the end of the Jewish Church, were not understood until after their fulfillment. Therefore it is reasonable to suppose that the prophecies in the New Testament concerning the Lord’s second appearing and the “ consummation of the Age ” would not be understood until after their fulfillment.

3. The language which foretells the consummation of the Jewish Church, and describes the accompanying circumstances of that event, is similar to that found in the New Testament, where the consummation of the Age is spoken of. Therefore this latter must refer to the consummation of the first Christian Church.

4. The principle of literal interpretation, the application of which to many parts of Scripture, especially to Rev. xxi. 1, has led to the belief that this natural earth is to be destroyed and a new earth created, cannot be applied to the rest of this chapter in the Apocalypse, without driving us to the most absurd conclusions. Therefore we conclude that this principle is unsound, and that *earth* is not to be understood in its literal sense.

5. *Earth* and *land* are used in other parts of the Word evidently to denote the Church. Therefore in this chapter of the Apocalypse the *earth* must signify the Church.

6. Words which in their natural sense denote time or portions of time, as morning, night, &c., are employed in the Old Testament to denote certain states of the Church. Therefore, since *Ära* (*Age*) means a full period of time, the consummation of the Age must denote a full and consummated state of the first Christian Church ; and in the gospel of Luke this state is called “ *night*. ”

I leave the subject here for your reflection and further examination. Judge ye whether the doctrine of the New Church on this subject, as herein presented, be established by a deceitful handling of the Word of God, or by a consistent, sound and rational exegesis. If according to the latter, then we *may* be living in the time of the Lord's second coming. For it is said that He will come upon men "unawares," and "as a thief," and that it shall not be known "when the time is." And as he once stood in person among the Jews and they knew Him not, so even now, *spiritually*, — in the genuine truth concerning Himself and the Church unfolded in his Word — He may be in our midst at his second coming, and we know Him not. Therefore, let every one examine for himself in the fear of God, and in the love of truth; for not only "in such an hour," but, perchance, *in such a manner* as we think not, the Son of Man may come. "Watch therefore; lest coming suddenly, He find you sleeping. And what I say unto you, I say unto all. Watch."

LECTURE III.

THE SECOND COMING OF THE LORD.

And when ye see the Son of Man coming in the clouds. — *Mark xiii. 26.*

I SAID in my last lecture, that there is a pretty general perception among the enlightened and best men of our day, that "the glory has departed from Israel" — that "beauty has fled from the daughter of Zion." There is a pretty general acknowledgment that the church is not fair and comely in her aspect — "beautiful as a bride adorned for her husband." Has not Christendom, because of her unchristian deeds, and still more unchristian doctrines, become the reproach and derision of the Gentiles? Has not religion, even in Christian countries, become, in the minds of many, almost synonymous with bigotry, narrow-mindedness, morbid melancholy, and hypocritical cant? If it has not, then people do not think as they talk. We hear it almost everywhere confessed, that the Christian church — the great body of those professing the religion of Christ — is unchristian; that its heart does not throb with the love of the only Lord and Saviour, nor does the life of genuine charity and faith circulate warm through its veins. And among those who are determined to be honest, and true to their deep convictions, many in their hearts are taking up this lamentation concerning Zion: "How has the gold become dim! How is the most fine gold changed! How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel!"

Notwithstanding all this, I am well aware, that, to most minds, the assertions, that the consummation of the Age foretold in the Evangelists has already found its fulfillment in the consummated state of the first Christian Church, and that we are really living at a time which witnesses the fulfillment of that other prophecy concerning the second appearing of the Lord upon the clouds of heaven, must sound very strange — almost like the ravings of a madman. It seems very strange to most people, that so many great and learned men as there have been in the church, should so long have remained under a misapprehension as to the true import of these texts.

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And did it not sound strange to Jewish ears, when the humble Galilean (as the Lord appeared to them) stood up in their synagogue and said, "*This day is this Scripture fulfilled in your ears — 'The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'*" While the Hebrew prophecies concerning the end of the Jewish Church and Messiah's advent, were finding their fulfillment before the eyes of that people, they did not know it; nor were they more ready to believe it when the truth was told them, than Christians now-a-days are to believe that the prophecy concerning the Lord's second advent has found its fulfillment.

In my last lecture I showed that "the consummation of the Age," spoken of in the New Testament, denotes a consummated state of the first Christian Church; *i. e.* a state of so little genuine charity, and of such general darkness in respect to spiritual things, that it may be truly said in reference to the church, "The sun is darkened, and the moon has withdrawn her light, and the stars have fallen from heaven;" — in a word, that the Church has spiritually come to its end. In order, therefore, that a New Church may exist upon earth, when such a consummated state of the former Church takes place, it is necessary that there be a new revelation, or a new dispensation of divine truth to men.

Now, we maintain, that the Church instituted by our Lord at his first advent, *has* spiritually come to its end; and that a new dispensation of truth *has* been made to the world in the theological writings of Emanuel Swedenborg; and this revelation or new dispensation is claimed by the New Church, and is also repeatedly declared in these writings, to be what is signified by that second and glorious appearing of the Son of Man upon the clouds of heaven, foretold in the Evangelists.

Whether this claim be sufficiently well-founded or not, is a question which it is not my province to decide for others. I would have each one settle this question for himself, by a diligent and faithful exercise of the faculties which God has given him, taking heed that he be not deceived. And I may here add, that every year, men of acute penetration, sound learning, and humble spirit, are settling this question in their own minds beyond a doubt; — settling it, too, in that way which the spirit of true religion, as well

as of sound philosophy, dictates — by honest, patient, prayerful, and thorough examination.

Nor is it my purpose now, to prove that the theological writings of Swedenborg are of such a character as justly entitles them to the claim of being regarded as a fulfillment of the prophecies concerning the second coming of the Lord. I design only to show, that the doctrine revealed for the New Church concerning the Lord's second advent, is in strict agreement with enlightened reason, and the teachings of Scripture. This doctrine is, that the prophecies referring to this event are to have not a *literal* but a *spiritual* fulfillment; *i. e.* that the second appearing of the Lord is not to be *in person*, or in a manner agreeing with the strict letter of the text in which it is foretold; but that it is to be in the power and glory of the spiritual sense of the Word — His own truth unfolded to a more interior degree, and in a more luminous manner than ever before.

Is this the true doctrine concerning the second coming of the Lord? is the question we are now to consider.

Although different opinions have been entertained by Christians respecting the nature or manner of the second advent, I shall notice here only the one which has been most prevalent.* This is the opinion, that the prophecy concerning the Lord's second appearing "upon the clouds of heaven," was intended to have an outward and literal fulfillment; and that, accordingly, at some future time, this material universe will be utterly destroyed — the light of the sun will be extinguished, the stars will fall from their heavenly spheres, and then the Lord will appear *in person* upon the natural clouds, and visible to the natural eyes of men.

This, I may say, has been the general, and almost universal faith of the Christian Church upon this subject. It appears to have been the faith of the Apostles themselves. And Paul speaks as if he expected it to take place during his lifetime, or that of some of his contemporaries; for, referring to this event, he says: "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air" (1. Thes. iv. 17). But we know that this event, according to the literal import of the language, did not take place during the days of the apostles. It is

* For a faithful and elaborate examination of each of the theories on this subject, the reader is referred to an able work on "the Plenary Inspiration of the Scriptures," by Rev. S. Noble — Lect. iv.

possible, however, that Paul may have attached a spiritual meaning to this language as he used it. But if he did not, then it is certain that he was mistaken in regard to the *time* of the second advent. And was he not just as liable to be mistaken in regard to the *manner*, as in regard to the *time* of this event?

Now — setting aside the current belief of the Christian Church on this subject for so many centuries — I see not how it is possible for any candid and reflecting man to read with attention those chapters wherein the second appearing of the Lord is foretold, without having serious doubts awakened in his mind, whether this prophecy was ever intended to be literally fulfilled. He can hardly help doubting whether the prophetic announcement immediately preceding this, respecting the extinction of the sun and moon, and the falling of the stars from heaven, were intended to receive a literal accomplishment. And if he doubt whether this ought to be understood and interpreted literally, he cannot help doubting whether that which immediately follows, concerning the second appearing of the Lord upon the clouds, was designed to be understood according to the letter.

Besides, we know that the prophecies concerning the Lord's first advent, were fulfilled in a manner quite different from what the Jewish church expected. So little did that church understand the true meaning of their own Scriptures, that when He came who was therein prophesied of, his character and advent were so different from what they had vainly imagined, that they treated Him as an impostor — condemned and crucified Him as a malefactor. Why, then, should we not expect that the prophecy concerning the Lord's second appearing would be *as much* misunderstood until after that event, as were those relating to his first advent? Judging from the past, it were reasonable to suppose that, when He makes his second appearance, it would be in some manner different from the general expectation of the Christian Church — so different, indeed, that He would not at first be generally known or acknowledged; nay, that He would be rejected, mocked, and spit upon by Christians, as at his first advent He was by Jews.

Then, in the chapters containing the prophecy in question, we are commanded by the Lord himself to "watch," lest we be *deceived*. "For there shall arise," He says, "false Christs and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect." (Matt. xxiv, 24.) And again: "Take heed that no man deceive you: for

many shall come in my name, saying, I am Christ; and shall deceive many."

Now, if our Saviour had intended the prophecy concerning his second coming to be understood and fulfilled according to the strict import of the letter, what possible need were there of his cautioning men against being deceived? In that case, how *could* men have been deceived? How were it possible for impostors to practice their arts of deception? For, who could ascend upon the natural clouds, and invest himself with a brilliant halo, and thus appear as the Lord coming in His glory? This, surely, is not in the power of any mortal. Is it not plain, then, that the Lord never intended to teach in this prophecy that his second coming is to be *in person*, and upon the natural clouds? For, had this been His meaning, He certainly would not have counseled men to take heed lest they be deceived. It were not possible for "*false Christs*" to appear in this manner; and hence, there were no opportunity for deception to be practiced upon any one.

It is, therefore, manifest that the Lord never intended His second advent to be in a form addressed to the outward corporeal vision, but to the eye of the mind — to the understanding and the hearts of men; for, upon no other hypothesis are we able to see how *false Christs* could appear, "and deceive many."

But, in respect to the things which are addressed to the human understanding, we know that men are liable to be deceived. We know that they often have been deceived. We know that falsehood sometimes robes itself in the guise of truth. We know that there have been many religious impostors and fanatics — many *pretenders* to divine revelations, and many teachers of false doctrines, since the time of the Lord's first advent; and not a few innocent-minded persons have been deceived and misled by them. And *thus* have been fulfilled these words of the Lord: "For false Christs and false prophets shall arise, and shall show signs and wonders, to seduce, if possible, even the elect."

The Lord's caution, therefore, to take heed lest we be *deceived*, in regard to his second appearing, may be taken as *proof positive* that this advent of Himself is not to be in a form addressed to the *outward* but to the *inward* sense — to the *mind*; for, in respect to the things addressed to our understanding, we are liable to be deceived. Hence the reason of the command to "watch" and "take heed," lest we accept *false Christs* for the true one. And we *watch*, not when we ignorantly oppose and blindly reject whatever

assumes to be a new revelation; but when we faithfully exercise the rational powers that God has given us, in examining and judging the merits of that which claims to be an authorized revelation of heavenly truth. Unless we do *thus* watch, we are in danger, on the one hand, of accepting the wildest ravings of fanaticism for the veritable teachings of the Word of God; or, on the other, of rejecting THE TRUTH ITSELF, whenever it may please God to reveal it.

It deserves also to be remarked in this connection, that there have been many excellent and eminent men in the church, who have believed that more light is yet to break forth out of the Sacred Volume—that there is to be some *further revelation*, to assist the Christian world in rightly understanding the Holy Scripture. And not a few have believed that such a revelation would accompany, or immediately precede, the second coming of the Lord. It was the expectation of the primitive church, that, before the second coming, some precursor would appear—some divinely authorized expounder of the Scripture, especially the prophetic parts; and a similar expectation has been encouraged by writers of more recent date. Thus, Dr. Burnett, in his Sacred Theory of the Earth, remarks:

"But some divine person may appear before the second coming of our Saviour, as these [Elias and John the Baptist] did before His first coming; and, by giving a new light and life to the Christian doctrine, may dissipate the mists of error, and abolish all those little (?) controversies amongst good men, and the divisions and animosities that spring from them; enlarging their spirits by greater discoveries, and uniting them all in the bonds of love and charity."

—Vol. 2, p. 52.

Mr. Benson, in his Hulsean Lectures, says:

"Darkness is upon the face of the prophetic creation, and the spirit of God must move, ere it can be broken and dispersed; and we must either wait for some *inspired interpreter* to unravel its intricacy, or sit down in contented expectation for that period of blessedness, in which the difficulties of Christianity shall be swallowed up in the glory of the second coming of the Lord, as the seeming inconsistencies of the Jewish scheme were illuminated by the brightness of His first." —p. 138.

Mr. Pearson, in his Prophetic Character of the Apocalypse, remarks :

"From considering the peculiar character of these prophecies, we may derive reasonable ground for believing that *God would vouchsafe some future revelation of His will*, in which the indistinct parts of them would be more completely cleared up." —p. 32.

Mr. Myers, in his Introduction to the "Conciones Basilicæ," says:

"What we desire is, a Newtonian theory of prophecy, which shall explain them all. And why should we not look forward to some theological Newton, who may be permitted to throw the light of chastened reason on the firmament of prophecy, and be hailed as a *divinely sent teacher of the church* in the mysteries of the future? Surely, one chief means of disciplining the mind, and preparing the way for such an expounder of holy things, is a strong conviction that, on the whole, *previous expounders have failed*." —p. 15.

Professor Gaußen, a distinguished German writer and theologian, looking forward with joyful anticipations to the second coming of the Lord, as to an event which would be accompanied by a better understanding of the Sacred Volume, remarks :

"As it happens in the long-concealed depths of those crystalline caverns into which torches are carried, the rising of the day of Jesus Christ, inundating all things in its glory, will penetrate all the Scriptures with its light, and there revealing to us on every side diamonds never before perceived, will make them blaze resplendent with a thousand fires. Then the beauty, the wisdom, the proportion, and the harmony of all their revelations will be manifest. The history of the past should make us already anticipate that of the future; and we can judge by facts already accomplished, of the splendor of the light which is to be poured for us upon the Scriptures, at the second coming of Christ." —*Theopneusty*, p. 337. *Boston Edition*.

And I might cite numerous pages from different theological writers, of similar purport. And in all these extracts we discover a pretty plain foreshadowing of the truth. They prove conclusively, that *some* such divinely authorized interpreter of the Scripture as the herald of the New Jerusalem claims to be, has not been wholly unlooked for by the men of the first Christian Church. They show us that there have been those who have not only felt the need of a new revelation, but who have confidently looked for it, and believed that it would be granted;—a revelation which would unlock the Divine Oracles, and pour new light and beauty on the sacred page; and that this revelation would be intimately connected with the second coming of the Lord.

Now Swedenborg says that the second coming of the Lord "is not a coming *in person*, but in the Word which is from Him, and is Himself." [T. C. R., 776.] He also teaches that the Word contains everywhere a spiritual sense, which is to the sense of the letter what the soul of man is to the body. Consequently this spiritual sense is the real Word, as the soul or spirit is the real man. The literal sense, considered by itself apart from the spiritual, is *not* the Word, as the body of a man when the spirit has departed from it is not the man. Accordingly Swedenborg further says, that "the spiritual sense is the essential Word." Therefore the unfolding and revealing of this spiritual sense would be a coming of the true and essential Word to the minds of men. For men would then have a right understanding of the Word; and not before we understand it aright, can the real Word be said to have come to us. It is to us a false Word, so long as we misunderstand and misinterpret its meaning. And the endless controversies that have been carried on in the church, and the endless variety of opinions that have been and still exist among biblical scholars, in regard to the meaning of the Divine Word, combine to show that it must be misunderstood and misinterpreted by a large portion of christendom at least; for where there are a number of conflicting expositions, they certainly cannot all—cannot more than one—be right. They may, however, all be wrong. Yet all who read the Word reverently, under the influence of the spirit of truth, receive therefrom, by influx, so much of its spiritual sense as makes it to them the Word of Life.

In the texts which speak of the second coming of the Lord, He is called the *Son of Man*; and it is said that He would be seen "coming upon the clouds of heaven, with power and great glory." Now according to Swedenborg, this prophecy finds its fulfillment in the unfolding and revealing of the spiritual sense of the Sacred Scripture, which is a coming of the real and essential Word to the understandings and hearts of those who are prepared to receive it. The *Son of Man*, he says, denotes the Lord in respect to the Word, or the divine Truth, which is from Him and is Himself. The *clouds* denote the literal sense of the Word, in which the genuine truth lies more or less obscured. They are called the *clouds of heaven*, because heavenly things—all good and true principles—all that makes the life and delight of heaven—dwell within or underneath the letter. Consequently, the coming of the Son of Man in the clouds of heaven, denotes the coming to human minds

—thus to the church—of that higher and purer form of truth, which has hitherto been concealed as it were in a cloud. In other words, it denotes the unfolding and revealing of the spiritual sense of the Word through the obscurity or *cloud* of the letter. And because, in the internal sense of the Word, truth is of a more clear, consistent, and luminous character, and consequently is more powerful and effective in its regenerating influence (for the more clearly any truth is seen the more it affects us), therefore this coming is said to be "with power and great glory."

This is a summary exposition of the prophecy, according to Swedenborg's exegesis. Is this the *true* interpretation of the text? In other words, is it one which is supported and confirmed by the Scripture itself? We appeal "to the law and to the testimony."

First, then, it appears evident from the repeated declarations of this faithful and true Witness, that the Lord is the Word, or Divine Truth. In the gospel of John it is written: "In the beginning was the Word, and the Word was with God, and God was the Word. In Him [*i. e.*, in the Word] was life; and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not. [This] was the True Light, which lighteth every man that cometh into the world." [*i. 1, 4, 59.*] It is also said that this *Word*, or *Light*, "was in the world, and the world knew Him not;" that "He became flesh and dwelt among men," &c.

Now we learn from this, that God, who came into this natural world in a personal form, and manifested Himself to men as the Lord Jesus Christ, is *The Word*; and also that He, or the Word, is the light of all men, yet shining in darkness. And that *natural* light and darkness are not here referred to, but *spiritual*, *i. e.* the light of truth which illustrates, and the darkness of error which obscures the human understanding, must be obvious to every one.

In another passage of John's gospel it is written, that Jesus said: "As long as I am in the world, I am the *Light* of the world." (*ix. 5.*) And again, when the people inquired: "Who is this Son of Man?" the Lord's answer was: "Yet a little while is the *Light* with you. Walk while ye have the *Light*, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the *light*, believe in the *light*, that ye may be the children of *light*."

Here we have the testimony of the Lord Himself, that the *Son*

of Man is the *Light*; by which is evidently meant not natural but spiritual light, or Divine Truth.

Again: It is recorded in the same gospel, that Jesus saith: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. He that rejecteth me and receiveth not my words, hath one that judgeth him; the *Word* that I have spoken, the same shall judge him in the last day." (xii. 46, 48.) Again we read: "And Jesus said, for judgment I am come into this world, that they who see not might see, and that they who see might be made blind." (ix. 39.)

Now, from one of these passages we learn that the Lord Himself came for judgment; and in the other it is said that His *Word* shall judge men. The unavoidable inference, therefore, is, that the Lord is the Word, or the Divine Truth itself.

It is said also in other places, that the Lord "came down from heaven," (John vi. 38); that, "He who cometh from above is above all," &c. (iii. 31). And when the people, on one occasion, told Jesus that "bread from heaven," or "manna," was given to their fathers to eat in the desert, and asked Him, "What sign shovest thou then, that we may see and believe thee? What dost thou work?" He saith to them in reply: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." (vi. 51—59.) But the Jews, understanding these words of the Lord in their strictly literal sense, "strove among themselves, saying, How can this man give us his flesh to eat?" And even the disciples, "when they heard it, said, This is an hard saying; who can hear it?" Then the Lord tells them, by way of explanation, "It is the *Spirit* that quickeneth; the *flesh* profiteth nothing; the words that I speak unto you are spirit and are life." (v. 63.)

Here, then, is divine testimony that the Lord's words are spirit and life; and further, that they are what is signified by the

flesh and *blood* of the Son of Man, and also by the *living bread* which came down from heaven, which the Lord declares to be Himself.

But there are other texts which afford incontrovertible evidence that the Son of Man so often mentioned in the New Testament, signifies the Word, or the Lord Himself in respect to the principle of Divine Truth.

We all know that Divine Truth is not, and from its very nature cannot be, confined to time or place. In itself considered, it is the same now that it always has been, and always will be—the same with the angels in heaven as with men on earth. It differs in different individuals, it is true, on account of the difference in their moral quality or state of reception; for it is well known that the same truth, falling into different minds, will receive a different complexion, corresponding to the difference in the form or quality of those minds. But, absolutely considered, Divine Truth is unchangeable; the same in heaven and on earth; the same yesterday, to-day and forever.

Now we read in the gospel of John, that "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man who is in heaven." (iii. 13.) These are the Lord's own words, while he was upon earth. And can it, therefore, be supposed that the Son of Man here signifies that natural or material person, which the Lord derived from the mother Mary? Certainly not; for in respect to that, He had not previously been in heaven, and, of course, could not have come down from heaven. Neither could it be said of Him in this natural sense, that He was in heaven while pronouncing these words. But if we understand the Divine Truth to be here signified by the Son of Man, the interpretation of the passage becomes easy and intelligible; for Truth, as we have remarked, is not controlled by the limitations of time or space. It is the rule of life for angels and men, and is, therefore, at the same time in heaven and on earth.

Again: The Son of Man is frequently spoken of in the Evangelists as coming to judge the world. To cite but a single passage of this kind; "The Father judgeth no man, but hath committed all judgment unto the Son; and hath also given him authority to execute judgment, because he is the Son of Man." (John v. 22, 27.) But in the same gospel the Lord says: "He that rejecteth me and receiveth not my words, hath one that judgeth him; the *Word* that

I have spoken, the same shall judge him in the last day." (John xii. 48.) Can anything be more demonstrative than this? It is said in chapter 5th, and often elsewhere, that *the Son of Man* shall judge the world; and here the Lord declares that it is His *Word* which shall judge men. Whence we conclude that the Son of Man *is* the Word, or the Divine Truth, and signifies this when used in Scripture. Indeed, this is distinctly affirmed by the Lord Himself in one passage, where He says: "I am the Way, and the *Truth*, and the Life." (John xiv. 6.)

I cannot leave this part of the subject without directing the attention of the reader to one other text, which is found in Revelation xix. It is this: "I saw heaven opened, and behold a white horse; and He that sat on him is called Faithful and True, and in righteousness doth He judge and make war. His eyes were as a flame of fire, and on His head were many crowns. And He had a name written which no man knew but He Himself; and He was clothed in a vesture dipped in blood; and His name is called **THE WORD OF GOD.**"

Now it is a fact, which may seem a little remarkable to those who know nothing of the internal sense of the Word, that, in every passage where the Lord's second coming is spoken of, except this in the Revelation, He is called the Son of Man; and in this passage, He whom the Revelator saw sitting upon a white horse, and followed by the armies of heaven, is called **THE WORD OF GOD.** According to the Science of Correspondences, which will be explained in a future lecture, to sit or ride upon a white horse, when predicated of the Lord, signifies to illustrate the minds of men, or to impart unto them a clear understanding of the truth. This is done by means of the Word in its spiritual sense, which is now unfolded, and is what is signified by heaven being opened.

"By heaven being seen open," says Swedenborg, "is signified a revelation from the Lord, and consequent manifestation, as will be seen presently; by a horse is meant the understanding of the Word, and by a white horse the interior understanding or meaning of the Word; and as this is signified by a white horse, and as the spiritual sense is the interior meaning of the Word, therefore, that sense is hereby signified by a white horse. The reason why this is the coming of the Lord, is, because by that sense it manifestly appears that the Lord is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and that from Him alone the New Church has its existence. Every one who does not think beyond the sense of the letter, believes that, when the last

judgment shall come to pass, the Lord will appear in the clouds of heaven, with the angels and a sound of trumpets; still, that this is not meant, but that He will appear in the Word, may be seen in the explanation above, n. 24, 692; and the Lord appears manifestly in the spiritual sense of the Word; from that sense, indeed, it is discovered not only that He is the Word, *i. e.*, Divine Truth itself, but that He is the inmost of the Word, and thence the all thereof, and also that He is the one God, in whom there is a trinity, consequently the only God of heaven and earth; and, moreover, that He came into the world to glorify his humanity, *i. e.*, to make it divine." (A. R. 820.)

The Son of Man, then, is used in the New Testament to denote the Lord in respect to the Word, or Divine Truth. But the true meaning of the Word lies not in the literal but in the spiritual sense. Consequently a second coming of the Son of Man would signify a coming of this spiritual sense to the understandings and hearts of men; or a more luminous exhibition of Divine Truth to the church, than what appears in the literal sense of Scripture. It would signify a clearer and fuller unfolding of God's Truth, than was vouchsafed to the first Christian Church. A revelation, therefore, of the spiritual sense of the Word, and of the great, fundamental doctrines of the Christian religion, which have been misunderstood in the church—such a revelation, indeed, as the one made through Swedenborg *claims* to be, would, according to the testimony of the Bible, be a real coming of the real Son of Man.

But it is said in the Evangelists that the Son of Man will be seen *coming in the clouds*, or *in the clouds of heaven*. And in the Revelation—a book, which, in its spiritual sense, treats of the consummation of the first Christian Church, and of the Lord's second advent to establish a New Church, called the New Jerusalem—we read: "Behold, He cometh *with clouds*." (i. 7.) And again, in another chapter of the same book: "And I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." (xiv. 14, 16.) Now if any one affirm that the second coming of the Lord is to be *in person*, and upon the natural clouds, and if he maintain this position upon the ground that the Sacred Scripture, in its *obvious* and literal sense, so teaches, then it may also be maintained, upon the authority of this same witness, that He will come as a literal reaper, with a sharp sickle in His hand, which he will thrust into the ripe harvest of the earth,

and *literally reap*; or, as is said in a following verse, “gather the clusters of the vine of the earth.” For the Sacred Scripture does as really teach the one as the other. But, *rightly interpreted*, it teaches neither; however it may *appear*, to the apprehension of natural men, to teach both.

We will now endeavor to ascertain the true Scripture meaning of this word *clouds*; and then we shall see why the Lord’s second advent is said to be in or upon the clouds—sometimes *the clouds of heaven*.

If the *Son of Man* is to be understood spiritually, as denoting the Lord in respect to the divine truth which proceeds from Him and is Himself, then it is manifest that *clouds* must also have a spiritual meaning; for Divine Truth, surely, could not come upon the literal clouds in our atmosphere. What then *are* we to understand by *clouds* in this passage? According to Swedenborg the term *clouds* is employed to denote, in correspondential language, the literal sense of the Word, whereby the spiritual sense, or the genuine truth, is more or less obscured; consequently *the coming of the Son of Man in the clouds*, denotes the manifestation to human minds of the spiritual sense of the Word in or upon the clouds of the letter. They are called in Matthew, *the clouds of heaven*, because within or underneath them is concealed the bright light of heaven’s own Sun—those pure laws of heavenly order and life, which men, in their natural state, are not prepared to understand or obey. It is in mercy to man, therefore, that the Lord has veiled in clouds the genuine truth of his Word.

How far is this signification of *clouds* supported by reason and Scripture? Let us see.

In familiar discourse, nothing is more common than to hear people say of a subject which is yet unintelligible to them, that it is *misty, cloudy, or enveloped in a cloud*. This is often said of the writings of Swedenborg, by persons who are but ill-informed of their real character, or who have not studied them sufficiently to comprehend their meaning. But when the truth breaks in upon the mind, and the subject not well understood before becomes clear and intelligible, then it is said that the mist is blown away, or the *cloud* that hung around it has disappeared. Now the obscurity or cloudiness of a subject may arise from one of two causes; either from the impropriety of the language—the unsuitableness of the terms employed by the speaker or writer, or from our own imperfect knowledge of the language, and ignorance of the true meaning

of the terms made use of. Thus the *cloud* may either be in the mind—in the ignorance of the other person, who has failed to clothe his subject in appropriate language, or it may be in ourselves—in our own ignorance of the proper meaning of his language. If our difficulty in understanding the subject arise from the former of these two causes, then it can be removed and the subject be made clear to our minds, only by some further explanation, or by the use of different and more appropriate terms. But if its obscurity arise from the latter cause, then, since the cloud is within ourselves, it will disappear when our ignorance shall have disappeared, or when we shall have learned the meaning of the terms employed. Then the very words, which before were meaningless, and, like a dense cloud, concealed from our minds the truth in relation to the subject which they were employed to elucidate, become significant and full of meaning. Then these very words are luminous, and the truth appears *in or upon the clouds*.

Now if we will carry to the Word the consideration here presented, we shall be able to see that the *cloud*, or the whole cause of its obscurity and unintelligibleness, lies within ourselves—in our ignorance of the style in which the Word is composed, and of the true meaning of the language there employed. That the language of the Word is without imperfection, and perfectly appropriate to the subjects treated of, is evident from the wisdom and perfection of its Author. When men shall have learned the true meaning of this language, and thus shall have removed the cloud of ignorance from their own minds, then even the letter of the Word, which before appeared so cloudy and dark, will be bright and luminous with the truth that beams within. Then will appear the Son of Man *in the clouds of heaven*.

We see, then, that the familiar language of men furnishes presumptive evidence at least, in favor of the spiritual signification of *clouds* as given in the writings of Swedenborg. Turn now to the testimony of Scripture.

We know that Jehovah is often spoken of in the Sacred Volume as being encompassed with clouds, as dwelling in clouds, as riding upon the clouds, &c. Thus it is written in Psalms: “Sing unto God, sing praises to his name, extol Him that rideth upon the clouds,* by his name JAH, and rejoice before Him.” (lxviii. 4.)

* This word, חַבּוֹרָה (gneraboth,) which, in our common English version, is rendered *heavens*, properly signifies the *evenings*; i. e. something respectively dark or obscure.

Again, in Isaiah : "Behold Jehovah rideth npon a *cloud* swiftly," (xix. 1.) And in Deut. : "There is none like unto the God of Jeshurun who rideth in the heavens, and in his magnificence upon the clouds."* (xxxiii. 26.) And in Psalms, it is said, "Jehovah maketh the clouds his chariot." (civ. 3.)

Now do such passages as these convey, I will not say a rational, but an *intelligible* idea, if *clouds* be understood literally, as referring to the watery particles in our atmosphere ? Certainly not. But if they be understood to denote the literal sense of the Word, then the meaning of these texts is plain. For since the spiritual sense of the Word — the sense in which the angels understand it — is magnificent in comparison with its literal sense, and since the spiritual sense rests upon the literal with which it also corresponds, and through the medium of which genuine truth is conveyed to human minds, therefore it is said in Deuteronomy, that God rideth "in his magnificence upon the clouds." *To ride*, when predicated of the Lord, signifies to enlighten the human mind. And *to ride upon the clouds* would therefore signify to enlighten the mind by means of spiritual truth, communicated through the medium of the literal sense of the Word. Hence also may be seen what is signified by Jehovah making the *clouds* his *chariot* — which would be wholly unintelligible without the spiritual sense. The literal sense of the Sacred Volume is the vehicle for conveying to our minds things celestial and divine — the love and wisdom of God. Hence the cloud of the letter becomes most truly *the chariot of Jehovah*.

Again in Lamentations ; "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel!" (ii. 1.) Israel and the daughter of Zion evidently signify the Church. And when the beauty of Israel is cast down to the earth, *i. e.*, when the Church is immersed in falses and evils, then it does not see the spiritual sense of the Word, nor acknowledge that there is any such sense ; and by resting wholly in the sense of the letter, it remains in compitative darkness as if under a thick cloud. Thus it is that "the Lord covers the daughter of Zion with a cloud."

So also in Joel, where the coming of the Lord and the end of the former Church are treated of, it is said that it shall be "a day

* This is the true meaning of the Hebrew word שְׁחָקִים (shehaqim), which is translated *sky* in our common version. Indeed, the same word is translated *clouds* in other places, as in Psalms xxxvi. 5, cviii. 4.

of clouds and of thick darkness." (ii. 2.) No one can suppose that natural clouds and darkness are here meant : but this language is used in reference to the state of the Jewish Church at the time of the Lord's advent. By *day* is denoted state. And the state of that Church was indeed one "of clouds and thick darkness," for it was immersed in gross falses which darken the understanding, but which it had, nevertheless, confirmed by some appearances of truth in the letter of the Word.

Take another text from Psalms ; "God's strength is in the clouds." (lxviii. 34.) What intelligible idea can be derived from these words, if *clouds* be understood literally, as denoting the vapor that floats in our atmosphere ? None whatever. But in the writings of Swedenborg we are shown that Divine Truth in the letter of the Word is in its ultimate and fullest form — hence in its *strength*. The Word of God in its literal sense is brought down and accommodated to the lowest states of men in the natural world; and it must be first obeyed in this lowest or literal sense ; otherwise the Lord can have no power to remove our evils. For example, take the precept "Thou shalt not steal." This has a spiritual as well as a literal sense. But until man keeps this precept literally, the Lord cannot remove from his mind the evil which is condemned by its spiritual sense. Moreover by means of the literal sense, Divine Truth can descend to men and affect them in their lowest states. Through this medium the Lord hath power or "strength" to reach and save, if they are willing to be saved, even the worst of men. Thus He hath *all* power on earth as well as in heaven. Hence we may see why it is said that "God's strength is in the clouds."

But Divine Truth cannot descend *lower* than the state of the natural man, nor than the literal sense of the Word, which is adapted to his state. It terminates in the literal sense, and rests upon it like a house upon its foundation. Accordingly it is said in Psalms, "For thy mercy is great above the heavens, and thy TRUTH [reacheth] unto the CLOUDS." (cviii. 4.) Now would it not be absurd to speak of Divine Truth extending to the *natural* clouds ? But by means of the immutable law of correspondence, it does reach *even to the letter* of the Word, which is the spiritual import of clouds.

Then again we find, that, on various important occasions, when truths of an exalted character were to be announced, the revelation, according to the Sacred Record, was made from the *clouds*. And

this was done to represent, as it does by correspondence, the manner in which all divine truth is communicated to man. It is uttered from the clouds. The Lord, who is the inmost, soul and life of all Scripture — the very Truth Itself — addresses man through the medium of the literal sense of the Word, thus *from the clouds*. Hence when the Decalogue was given on mount Sinai, we read that “the Lord said to Moses, Lo, I come unto thee in a *thick cloud*.” And so “it came to pass on the third day in the morning, that there were thunderings and lightnings, and a *thick cloud* upon the mount.” (Ex. xix. 9, 25.) Now if we regard the *thick cloud* here mentioned as the symbol of the Word in its literal sense, from, or through the medium of which the Lord comes and communicates to our minds pure spiritual truth, how beautiful and expressive does the language become.

Again: when Moses was called up into the mount to receive the tables of the law, it is written that “a *cloud* covered the mount. And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and the seventh day He called unto Moses *out of the midst of the cloud*.” (Ex. xxiv. 15, 16.)

Again: when the children of Israel were journeying through the wilderness, we are told that “Jehovah went before them by day in a *pillar of a cloud*, to lead them the way.” (Ex. xiii. 21.) By these words, in their spiritual sense, is denoted the comparative cloudiness or obscurity of truth, previous to our regeneration, or while the Lord is leading us through the spiritual wilderness, and conducting us to that heavenly state of mind which is denoted by Canaan. He does not permit his truth to shine upon us with noon-day splendor, for He sees that we could not bear it. It would reveal such a mountain of evil within us, that we should be disheartened and crushed beneath the weight. He, therefore, mercifully tempers his truth to our state — veils and softens its effulgence with a cloud. And throughout our regeneration we must look continually to Him *in the cloud*. We must keep the Lord as manifested in the flesh, or his truth as revealed through the letter of Scripture, continually *before us*. Thus the literal sense of the Word, irradiated by the genuine Divine Truth within, is the *pillar of cloud by day* in which the Lord goeth before to lead us on our heavenly way.

These passages may suffice to show us, not only that *clouds* are used in a symbolic or spiritual sense in the Scripture, but that the spiritual meaning of the term must be what Swedenborg has de-

clared. And if this be well established, it is clear that the nature of the Lord’s second advent can be none other than that taught in the writings of the New Church.

The argument presented in this lecture is brief and simple. Summarily stated it is this:

1. The repeated command of the Lord himself to “Watch” lest we be deceived in regard to his second advent — lest we mistake some false Christ for the true one — is proof positive that the general belief of Christians in regard to the manner of His second appearing cannot be correct; because no impostor could simulate this kind of advent, and consequently no one would be in danger of being “deceived.”

2. There have been great and good men in every age of the Church, who have believed that some further revelation, similar to that alledged to have been made through Swedenborg, would be vouchsafed to the Christian world, to help us to a right understanding of the Sacred Scripture; and that this revelation would be intimately connected in some way with the second coming of the Lord.

3. The *Son of Man* is evidently used in the New Testament to denote the Lord in respect to the Divine Truth, which is Himself. And wherever the Lord’s second coming is spoken of, He is called the Son of Man, except in Revelation xix. 13, where “His name is called the Word of God.” From this we infer that the predicted second coming of the Lord is not to be a *personal* but a *spiritual* coming: a coming to His church of a better understanding of the *Word* — a coming of its genuine spiritual meaning.

4. It is manifest from many texts of Scripture that *clouds*, when mentioned therein, are not to be understood in their literal sense, but as denoting the apparent truths in the letter of the Word; which letter softens, tempers, and veils the resplendent truth of the internal or spiritual sense, as natural clouds do the light of the sun. And this is why the Lord’s coming is said to be *in the clouds of heaven*.

Such is the doctrine of the New Church concerning the Lord’s second appearing, and such is *some* of the testimony on which it rests. A doctrine at once beautiful, intelligible, rational, scriptural, and in harmony with all we know of the order of Providence, and of the operations of the Divine Love. It is a coming of the Lord to human minds in the power and glory of His own Divine Truth;

so that man, by means of greater light, may attain to higher degrees of purity and love, and to a more intimate consociation with the angels, and conjunction with the Lord. It is such a coming as to reveal, in an eminent degree, the love, and wisdom, and glory of God.

Sublimely beautiful and interesting is this second appearing of the Son of Man! Powerful and glorious are the truths of the internal sense of the Word now revealed! For they show us that the Lord's words are indeed spirit and life; that the Sacred Scripture is not dead, but hath a living Divine Soul, and, when rightly understood, is in perfect agreement with itself, with enlightened reason, and with all true science. This spiritual sense or soul of the Divine Word is the life and soul of all true knowledge;—the great Sun at the centre of the intellectual and moral world, from which all *enduring* systems of government, philosophy, morals, and religion, must receive their light and warmth, and according to whose guiding wisdom they must proceed, if they continue to revolve. It comes, too,—this glorious truth,—with mighty power; with power to save men's souls from the dominion of evil loves and false persuasions; with power to renovate the desert church, and make her rejoice and blossom as the rose. Already the mountain mists are beginning to dissolve and disappear before the rising Sun. Already have science, philosophy, government, art, felt the power of the second coming: and more and more are the healing influences of the New Dispensation to be seen and felt in the spiritual renovation of the church. Well, then, may “the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take water of life freely. He that testifieth these things saith, Surely I come quickly; Amen. Even so: come, Lord Jesus.”

LECTURE IV.

THE SACRED SCRIPTURE — NECESSITY OF ADMITTING A SPIRITUAL SENSE.

“A book written within and on the backside—sealed with seven seals.”—Rev. v. 1.

In the last lecture I presented the doctrine of the New Church concerning the Lord's second coming, and some of the evidence that goes to support it. And I think it must be obvious, from the testimony adduced, that this coming, according to the Sacred Oracles themselves, is not to be *in person*, nor on the natural clouds, but in the power and great glory of the spiritual sense of the Divine Word. I think it has been made evident that *clouds*, when mentioned in the Scripture, do not signify the watery particles in our atmosphere, but the apparent truths in the literal sense of the Word; which truths, to the understanding of the natural man, obscure the light of the spiritual sense, as natural clouds obscure the brightness of the sun. Hence the reason why it is said, that “clouds are round about Jehovah,” and that “upon all the glory there shall be a covering.” And hence the coming of the Son of Man in the clouds of heaven, denotes a more clear and luminous exhibition of Divine Truth; or a revelation of the internal sense of the Word through the clouds of the letter.

But some, perhaps, are ready to ask, Why should there have been any cloud about the Holy Oracles? Why did the Lord place this covering upon the internal glory of His Word? Why was it not composed in such a manner that the genuine truth could be readily perceived by every one?

And why, I would ask, was not this natural world so constituted, that a child or an ignorant savage, might comprehend its interior structure and understand all its laws, at a glance of the eye? Why do so many things in the universe around us *appear* different from what they really are? Why does not a flash of lightning reveal to every beholder the nature and laws of the electric fluid? Or those flickering pencils of light that dance in our northern sky, why do they not proclaim the cause of the aurora borealis? Why

does the color of trees and flowers *appear* to be one of their own inherent properties, when in reality all their color belongs to the sun ? Why do the sun, moon, and stars *appear* to rise and go round our earth once in twenty-four hours, when in reality they do not ? Why should the God of nature delude His intelligent creatures with such fallacies, and so often suffer the appearance of things to contradict the reality ? Answer me these questions, and I will tell you why there is a cloud or covering upon all the glory of God's Word ; for He who gave the Word, made and governs the world also ; and the same laws of order therefore, which pertain to the one, belong also to the other. Many things in the Word *appear* different from what they really are, just as they do in the volume of nature. And this obvious answer to the question why there exist such fallacies in nature—viz: that it is according to divine order, because the world could not have been constituted otherwise than it is, *and be God's world*, is the right answer to the question, why the *appearance* of truth in the letter of the Word so often differs from the genuine truth itself. The Word of the Lord is not less orderly in its construction than His works. And it could not have been written without the clouds, or otherwise than according to the eternal law of correspondence between natural and spiritual things, and be a divine composition. And the many fallacious appearances of truth in the literal sense of Scripture, can with no more propriety be urged as evidence of imperfection in God's Word, than the fallacious appearance of many things in nature can be urged as evidence of imperfection in His works. The truth is, that the clouds of which we have spoken do not really belong to the Word itself, but to human minds ; just as natural clouds, which obscure the light of the sun, do not belong to the sun itself, but to our own planet. And in proportion as the spirits of men are purified from evil loves, and brought into a state of heavenly order, the clouds will disappear from the letter, and the internal sense of the Word be unveiled.

Again : It is asked, Why has not this internal sense of the Word been revealed before ? With equal propriety might it be asked Why was the Lord's first advent so long delayed ? And the true answer to both questions is, that each of these events took place when the fulness of time had come. The world was no more prepared for this new revelation at any period previous to its announcement, than it was prepared for the Lord's first appearing at any time prior to that event. And inasmuch as men were not pre-

pared for this revelation before, it could not have been understood or rationally received, and therefore could not have been useful. Upon this subject Swedenborg remarks :

"The reason why the science of correspondences, which is the key to the spiritual sense of the Word, was not discovered to later ages was, because the Christians of the primitive church were men of such great simplicity, that it was impossible to discover it to them ; for had it been discovered, they would have found no use in it, nor would they have understood it."—*D. S. S. n. 24.*

That the Sacred Scripture is indeed, "the power of God and the wisdom of God," we have the fullest evidence in the civilizing and humanizing influence which it has exerted among all nations where it has been generally received and acknowledged. Wherever the written Word of God has penetrated, the fountains of knowledge have been opened to man. And wherever this Word has been most thoroughly studied and best understood, there the human mind has been most enlightened upon all subjects connected with the welfare of man ; there the principles of human government have been best understood ; and the arts and sciences, and everything which distinguishes civilized above savage life, have flourished most. I would beg the skeptic, and all who are inclined to reject the Bible as a revelation of God's will to man, to consider this fact, and weigh it well. I would ask them to look at South Africa, look at America ; to look at New Holland, look at England ; — and to account, *rationally* if they can, for the amazing difference in point of knowledge and mental culture, which exists between these countries, without ascribing to the Sacred Oracles a more than human power and origin :—without admitting that the Word of God is, indeed, the light of the world.

If, then, the Sacred Scripture be indeed the very wisdom of God, and the only true light to guide man in the path to heaven, certainly there is no subject of human inquiry of such momentous concern to all who desire the life of heaven, as is the question, What does the Scripture really teach ? This is the question which has divided the Christian Church into so many conflicting sects, and which is every year becoming more and more embarrassing—more and more difficult for theologians themselves to answer with confidence, as religious sects multiply. Every one appeals to the Scripture as authority for what he believes, and each alike can confirm his creed by the *appearances* of truth in some parts of the Word. The most irrational dogmas that have ever been main-

tained by any sect in Christendom, have found *some* support and confirmation in the literal sense of the Word. And it is known that many of the religious sects differ widely in their opinions, and that some hold views diametrically opposed to those entertained by others, upon points, too, which are acknowledged to be fundamental. Each sect can boast its learned and talented champions, and each appeals to the Word of God in support of its own peculiar doctrines.

Since things are so, is it strange that honest, observing, and reflecting men should ask themselves, as many do, How is this? Is the Bible indeed the Word of God, and does it contradict itself? Is there the same conflict between the things therein taught, as exists between the different religious sects which appeal to its authority for support? Has this volume really so many different faces, and an approving smile for so many widely differing sects? If so, where will be the end of religious controversy? When will these desolating wars in the church cease? If not so, then *what does the Scripture really teach*, and how may we be sure of it?

Many an honest seeker after truth has often found himself embarrassed with questions of this sort. And if, in his perplexed state of mind, he undertake to examine the Sacred Volume for himself, with the desire of learning whether it be the Word of God, and what it really teaches, is he then relieved from all embarrassment? Does he not find that some parts of the Word *appear* to contradict others? That some parts *appear* to contradict true science? That some *appear* to countenance immorality? That some *appear* unimportant and trivial, and wholly unworthy the Divine Mind? And does he not find many passages from which he can extract no intelligible meaning whatever? And if, according to the generally acknowledged principles of biblical interpretation, the *obvious* or *apparent* meaning of Scripture be its true and only meaning, how can he reconcile all the things which he there finds, with the idea that the Bible is really what it purports to be—the Word of God?

Without attempting in this lecture to explain the nature of the internal sense of the Word by examples, or to offer any direct evidence of the existence of such a sense, I will endeavor, in few words, simply to state what it is.

We learn then, from the writings of Swedenborg, that, as there is a natural and a spiritual world united by correspondence, and as there is a natural and a spiritual—a body and a soul—appertain-

ing to man, so there exists in the Sacred Scripture a natural and a spiritual, or an external and an internal sense. And as the soul and body of man are united in one person, and perfectly correspond to each other—the soul flowing into and filling every part of the body—so the spiritual and literal senses of the Word are united and form one by correspondence, the letter being filled and pervaded with the spirit. And as the body of man hath no life in itself, and dies when separated from the spirit, so the letter of the Word hath no life in itself, and, separate from the spiritual sense, is dead. The literal sense is natural, treating for the most part of objects and events which belong to the natural world, and is, therefore, adapted to the states of natural men and children; the spiritual sense is above the natural and treats of things which belong to the spiritual world, or to the human mind, and, consequently, is adapted to the state of angels and spiritual men. The literal sense is Divine Truth in obscurity, and hence it is as a cloud; the spiritual sense is Divine Truth in its brightness and glory. The literal sense is as the clothing of a man, while the spiritual is as the man himself. And as those parts of the body which man has occasion to use most frequently—those in which all his senses are ultimated, viz: his face and hands—are usually left naked, so those parts of the Word which are most needed for spiritual use, are, as it were, naked. The cloud of the letter is so thin in such parts as scarcely to veil the internal sense. To quote the language of Swedenborg:

"Divine truths in the literal sense are rarely found naked, but clothed; in which state they are called the appearances of truth, and are more accommodated to the apprehension of the simple, who are not used to any elevation of their thoughts above visible objects. The Word in that (the literal) sense, is like a man clothed, whose face and hands are naked. All things necessary to the life of man, and consequently to his salvation, are naked; but the rest are clothed; and in many places where they are clothed, they shine through the clothing, as the face shines through a veil of thin silk." (D. S. S. n. 51, 55.)

This will convey some idea of what is to be understood by the spiritual sense of the Scripture. But this subject will be more fully explained and illustrated in succeeding lectures.

With the view of showing the absolute necessity there is of admitting the existence of a spiritual sense, I proceed now to notice some of the difficulties to be encountered, upon the supposition that

the Word *does not* contain any such sense, or that its obvious and literal, is its true and only, meaning. First, let us see if there be not statements in different parts of the Word, which, if understood according to the literal sense, manifestly contradict each other. We shall notice only a few of these.

In Numbers, xxiii. 19, it is written, "God is not a man that He should lie ; neither the son of man that He should repent." Again in 1 Sam. xv. 29 : "For He is not a man that He should repent." Likewise in Ps. cx. 4, it is said, "The Lord hath sworn and will not repent ;" and in Jer. iv. 28, "Because I have spoken, I have purposed, and *will not repent*." But in the same prophecy (xviii. 8,) it is written, "If that nation against whom I have pronounced, turn from their evil, I *will repent* of the evil that I thought to do unto them." Also in 1 Sam. xv. 35, "And the Lord *repented* that He had made Saul King over Israel." Again in Jonah : "God repented of the evil that He had said He would do unto them [the Ninevites] ; and He did it not." (iii. 10.)

Now since it is affirmed with equal distinctness in the letter of the Word, that the Lord *does* repent and does *not* repent, it is manifest that one of the assertions must be false, if the texts in which they occur have no other than a literal sense, — because they contradict each other.

Again : it is written in Psalms that "God is angry [with the wicked] every day." (vii. 11.) And in Isaiah, "Because they have cast away the law of Jehovah of hosts, and despised the Word of the Holy One of Israel, therefore is the anger of Jehovah kindled against his people." (v. 24, 25.) There are also many more passages wherein anger is predicated of the Lord, according to the letter of the text. Can these passages be *literally* true ? If so, how are they to be reconciled with others which forbid anger, and enjoin love to all, even to our enemies. As in Psalms : "Cease from anger and forsake wrath," (xxxvii. 8;) and in Matthew : "Love your enemies," &c. (v. 44.) For if anger be a heavenly emotion, why should men be forbidden to exercise it ? But if, on the other hand, it be an emotion originating in evil, how can it be predicated of the Lord, unless there be some way of understanding such texts, different from what Christians have generally been in the habit of understanding them ?

It is said again in Exodus, that, for a certain evil deed there mentioned, "thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound,

stripe for stripe." (xxi. 23, 24, 25.) This text, if it contain no other sense than that of the letter, is manifestly contradicted by these words of the Lord in Matthew, which forbid the retaliation of an injury ; "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : But I say unto you that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also." (v. 38, 39.)

Again : in Matthew where the purchase of the potter's field with the money that Judas received as the reward of his treachery, is spoken of, we find it thus written : "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me." (xxvii. 9, 10.) Now, although this text is not contradicted by any other, we find nothing like it in the prophecy of *Jeremiah*, where it is said to occur. The only passage in the Old Testament which bears any resemblance to it, is found in Zechariah xi. 12, 13 : a fact which it is not easy to explain (if there be no internal sense to the Word,) without admitting (what indeed some commentators have not hesitated to do,) that the inspired penman *was here mistaken !* But when the internal sense of the Word as now revealed is seen and acknowledged, the difficulty which here presents itself finds an easy solution, without any such dangerous admission or presumptuous conclusion as this. For, according to Swedenborg, all proper names used in Scripture have an internal sense, and denote some peculiar mental quality or state of life ; and the text above cited is one of that character or quality which is denoted by the prophet Jeremiah. Hence it is said to have been spoken by him, although literally it was not.

In another passage of the same Evangelist, which describes the cruel and insulting treatment of the Lord at the hour of his crucifixion, it is written, "And the *thieves* (*οἱ ἀγωναῖ* — plural) also which were crucified with Him, cast the same in his teeth." But Luke says, that only *one* of them was guilty of this brutality, and that he was rebuked for it by the other, who, instead of mocking, "said unto Jesus, Lord remember me when thou comest into thy kingdom."

Such are the discrepancies and contradictory statements which occur in the literal sense of the Word. Others of a similar character might be adduced, were it necessary. But it is sufficient here to remark, that, in the internal sense, these statements are seen to be neither discrepant nor contradictory, but in perfect agreement.

There are other passages of Scripture, which if taken in their strictly literal sense, manifestly contradict the teachings of true science. Take, for example, the chapter with which the Bible commences, and which contains what is commonly called the Mosaic account of the creation of the world. It is abundantly proved by facts, which geological research has brought to light within the last few years, that this account of the creation in Genesis cannot be literally true. So convincing indeed is the evidence furnished by Geology, that the best biblical scholars of all denominations no longer think of adhering to the literal sense of the word *day* in this chapter, but understand it to signify an indefinite period of time. In this way they endeavor to harmonize the chapter with geological facts. And although this signification of day, is merely *natural*, since it conveys an idea of *time*, which belongs to the natural world, still it is a departure from the strict sense of the letter, and may therefore be regarded as an approximation towards the truth — an approximation which theologians have been compelled to make, by the indubitable testimony of modern science.

But, independent of geological facts, there are reasons for believing that this account of the creation in Genesis cannot be literally true. For whoever reads the account attentively, will see that *light* is said to have been created on the first day, and divided from the *darkness*; whereas the sun, moon, and stars were not made until the fourth day. Now it certainly is not in accordance with the laws of divine order, nor can we conceive it possible, that light should first be created and exist, without any luminous body from which it emanated; and the difficulty of so conceiving becomes still greater, when we find it said, there was such a division between the light and darkness on the first day of creation, as to form day and night. Moreover, it is said (*v. 14, 16, 17, 18.*) that the lights, viz., the sun, moon, and stars, which were produced on the fourth day of creation, were placed in the firmament, among other purposes, *to divide the day from the night*.

Again: It is related that the vegetable kingdom was created on the third day, which was before the formation of the sun, whose influence we know is now essential to the creation and growth of vegetables. And if, according to the opinion of those who endeavor to reconcile geological facts with this account of the creation, *day* be understood to signify an indefinite period of time — perhaps of many thousand years duration — then it is necessary to admit that the earth was clothed with vegetable life during all this long period.

before the sun, moon, or stars were created. And then the literal signification of morning and evening must also be departed from; for if *day* be not understood to signify a period of twenty-four hours, it is manifest that *morning* and *evening* cannot be understood according to their common acceptation. And what idea is then to be attached to the *night*, which, on account of darkness, was divided from the day?

We see, therefore, that if this chapter be understood as containing an account of the creation of the natural world, there are difficulties attending it of an internal kind, which are absolutely insurmountable.

Then there is the account of the deluge, which, taken in its literal sense, is manifestly irreconcilable with true science. For, to say nothing of the improbability that God would literally destroy by drowning, not only the whole human race, but every beast, and fowl, and creeping thing, and living substance upon earth, on account of the wickedness of men — to pass by this, we may safely affirm, that, according to what modern science has made known to us of the laws of storms, it could not possibly have rained upon all the face of the earth for the length of time there mentioned — forty days and forty nights. And even admitting the possibility of this, there could not have fallen so much rain as is stated in the literal sense of the history; for to have covered all the high hills under the whole heavens, and likewise the mountains, as it is said (*Gen. vii. 19, 20.*), the rain, as is found upon calculation, must have fallen at the prodigious rate of about thirty feet of water per hour! And this, continually, for the space of forty days and forty nights!

We find other difficulties also in the literal sense of this history, growing out of the dimensions of the ark necessary to contain so many creatures; and the impossibility, according to the known laws of mechanical forces, of constructing this immense vessel in such a manner, that it would not fall to pieces of its own weight on the slightest agitation or movement of the waters. But these things we pass by; and also other things stated in the Word, which, if understood according to their obvious and literal sense, are manifestly contrary to true science.

We turn now to another class of texts, which appear to be of an immoral character, and which would certainly not have been in a book emanating from Infinite Wisdom and Love, if they mean precisely what they appear to affirm, and what they do affirm accord-

ing to the sense of the letter—and nothing more; *i. e.*, if there be no internal sense.

In Judges iii. 15, it is recorded that the Lord raised up Ehud, the son of Gera, to deliver the children of Israel from Eglon the king of Moab. And in verse 21 we are informed that this Ehud sheathed a dagger in the bowels of the Moabitish king, at the very moment when pretending to offer him a gift. And this brutal and treacherous deed, as appears from the literal sense of the history, was committed with the divine sanction.

An act of a similar character is recorded in the next chapter, where it is related that Sisera, the general of the army of Jabin, king of Hazor, being defeated by Barak, "fled away on his feet to the tent of Jael, the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael (who was the wife of Heber the Kenite) went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not." Accordingly Sisera accepted her proffered protection and hospitality; and when, through much weariness, he had fallen asleep in her tent, we are told, "Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground (for he was fast asleep and weary): so he died." (iv. 21.) And was any condemnatory sentence pronounced upon Jael for this barbarous and most treacherous deed? So far from it, we read in the next chapter (*v.* 24), "Blessed above women shall Jael the wife of Heber the Kenite be: blessed shall she be above women in the tent." Thus, according to the letter of the text, this infamous deed receives the divine approbation.

Again: Where the entrance of the children of Israel into the promised land is spoken of, it appears that they were commanded by Jehovah, not only to make no covenant with the Canaanites, but to "smite them, and utterly destroy them, and show no mercy unto them." (Deut. vii. 2.)

We are told also (1 Sam. xiii. 14) that David was "a man after God's own heart;" yet we learn from another passage (2 Sam. xi. 2, 5), that he was guilty of both adultery and murder.

Likewise concerning Jacob, we find it written (Gen. chap. xxviii), that the Lord would be with him, and would keep him in all places whither he should go: and that in him and in his seed, all the families of the earth should be blessed. Yet we learn from the history of this patriarch that he had two wives and two concubines. And

from his example, taken in connection with that of most of the Jewish worthies and kings, Dr. Madan, a clergyman of the Church of England, has endeavored to prove that polygamy and concubinage are allowable to Christians, and has published a book on the subject.

Now is it strange, while Christians adhere to the literal sense, and are unwilling to admit the existence of any other sense in the Sacred Scripture, that they should be charged with blasphemy, as they have been by the infidel, for receiving the record of these and other similar transactions as the Word of God?

Again: there are many things in the Word, which, understood according to the mere sense of the letter, appear trivial, unimportant, and wholly unworthy the Divine Mind. For example, we read in Deuteronomy "If a bird's nest chance to be before thee in the way in any tree, or on the ground, [whether they be] young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young: thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days." Again: "Thou shalt not wear a garment of divers sorts—of woolen and linen together. Thou shalt not make thee fringes upon the four quarters of thy vesture wherewith thou coverest thyself." (xxii. 6, 7, 11, 12.)

Then the whole book of Leviticus, and much of Exodus, Numbers, and Deuteronomy, are filled with directions for the performance of ceremonies, which, in themselves considered, seem very unimportant. Sometimes whole chapters contain nothing but precepts concerning what kind of food the servants should eat, and what kind of clothing they should wear, as in Leviticus xi.; Exodus xxviii.

See, moreover, what exact instructions are given concerning the tabernacle (Ex. chap. xxv. to xxxi.)—its shape, dimensions, and manner of construction, and the form and size of its vessels. How minute and particular also are the directions in regard to sacrifices; prescribing not only the kind of animal or thing to be offered for certain offences, but also the manner of slaying and preparing it. Likewise in the Prophets we find things which *appear* exceedingly trivial and unmeaning. In Ezekiel for example, the Lord commands the prophet to shave his head and beard with a sharp knife or barber's razor, to weigh the hair in balances and divide it: then to burn a third part with fire in the midst of the city, when the days

of the siege were fulfilled ; to take a third part and smite about it with a knife, and to scatter a third part in the wind. And afterward it is added, "Thou shalt also take thereof a few in number and bind them in thy skirts :" *i. e.* a few of the hairs, after *three thirds* have already been disposed of! — for this is what is said in the literal sense.

I might easily multiply examples of this kind ; but it is unnecessary. They are doubtless familiar to the minds of all.

Now it is chiefly upon the occurrence of passages like these, that the infidel grounds his objections to the Sacred Scripture as the Word of God. And notwithstanding the number of learned and able defenders which the Bible has found, I am free to confess that all the objections which have been, or may be, raised against it, as a divinely inspired composition, have not been, and in my opinion cannot be, *fairly* answered, without admitting the existence of an internal sense — a sense within and above that of the mere letter. It is, indeed, true, that none can doubt the divine character and origin of the Word, who have ever experienced its regenerating influence upon their hearts ; yet many pious men, and even ministers of the gospel, have perceived and felt the difficulty arising from the occurrence in the Scripture of passages like those we have just noticed. And how have modern commentators sought to escape this difficulty ? Not by admitting that they did not understand these passages, as short-sighted and erring men should, and as men of true humility would, nor by elevating their thoughts above the letter to the spirit of the Word — looking within the veil for purer truth than that which appears on the surface — but by reducing their idea of inspiration to the lowest possible standard. Instead of trying to elevate their minds to the Lord, they have sought to reduce Him and his Truth to the measure of their natural understanding. Thus they degrade the Word of God to the level of a mere human composition, by seeking a principle of interpretation which shall make its teachings square with their own gross and carnal conceptions. In the very arguments which have been offered in proof and in defense of the inspiration of the Sacred Oracles, the authors have admitted their inspiration to be of such a kind, that the sacred penmen might sometimes affirm what is positively false, or what is contrary to true science and sound morality !

Such is the unwise and unsafe position which Christian advocates have assumed in these latter times, in order to maintain the general credibility of the Sacred Scripture.

Suppose a beautiful and fertile country to be surrounded by a mud wall, which protects it on all sides against the encroachments of the sea. Would it be wise when the sea is seen rising, to dig a trench through that wall, lest it should be swept away by the swelling tide ? The wall, indeed, might be preserved in this way; but to little purpose, for the country would be desolated. Such a trench have they dug (unconsciously no doubt) through the walls around the Word and the Church, who have reduced the standard of divine inspiration so low, as amounts to a virtual denial of any inspiration whatever. And through that trench, even now, are the floods of infidelity rolling with fearful and desolating surge.

Am I speaking extravagantly or unadvisedly in what I say of the low standard to which the advocates of Christianity have reduced the inspiration of the Word ? Hear, then, some of these advocates themselves on the subject.

One of the most eminent theologians in this city [New York], in a tract published not long ago (the express design of which was to silence or convince unbelievers, and defend the Sacred Scripture from all cavil), expresses himself thus : * "It is from rash positions on this subject that the advocates of a revelation expose themselves to the strongest attacks of infidelity. The Scriptures are not the actual communication made to the minds inspired from above. . . . They are not the actual Word of God, but they are a 'record of the Word of God.' " And this writer further adds : "If there ever were productions which showed the free and fervent workings of *human thought and feeling*, they are our Sacred Records. . . . But the things [in them] which we have to deal with are words ; they are not divine symbols of thought." And again : "If we open almost any book, especially any book written in a fervent and popular style, we can perceive on accurate analysis, that some things were hastily written, some things negligently, some things not in the exact logical order of thought ; that some things are beautiful in style, and others inelegant ; that some things are clear, and others obscure or 'hard to be understood.' And do we not find all these things in the Scriptures ?"

And this is the way which this writer would propose (a very easy way, indeed), of getting over the difficulty presented by such texts as those already cited. He would have us consider that the

* Tract by Rev. Orville Dewey, D. D., entitled, "Belief and Unbelief."

men who wrote the Word of God, like the writers of any other books, sometimes wrote in haste, and sometimes with negligence ; and hence, like any other writers, they were liable sometimes to make mistakes, sometimes to contradict themselves and the truths of science, and sometimes to write in an obscure and unintelligible manner. Consequently he would have us refer all the apparent contradictions and discrepancies in the Word — everything in fine which does not *appear to us* consistent with Divine Wisdom — not to any defect of understanding in ourselves, but to *haste and negligence*, or a partial and deficient inspiration, in the writers.

Now I ask how much lower kind of inspiration can possibly be conceived of than this ? I ask if the idea concerning the Sacred Scripture which this language clearly conveys, be not such as does virtually deny to them *any inspiration whatever?* — or, at least, any above that which belongs to every human composition ? He would have his readers infer that there is no meaning in the Word within or above its obvious and literal sense — that passages which *appear* to be contradictory, are really so, and that *apparent* mistakes are real mistakes of the inspired penmen. What, then, I would ask, becomes of their inspiration ? And with what propriety can their writings be called *inspired*, or *God-breathed* ?

Nor is this writer alone in his low views of the inspiration of the Scripture. By no means. The Rev. Dr. Palfrey, late Professor of Biblical Literature in the University of Cambridge (Massachusetts), in his "Academical Lectures on the Jewish Scriptures," denies most emphatically everything like inspiration to the Pentateuch; for he makes *Moses* and not *God*, the author of these books :

"I apprehend," says he, "that when a law is announced, prefaced by such words as 'the Lord spake unto Moses,' it is by no means necessary to understand the arrangement to have originated (so to speak) in the Divine Mind, and then dictated to the Jewish leader, to be by him promulgated. In my view, the force of the language is equally well met, if we understand, when other considerations would incline us so to do, that the plan was a plan of Moses, who, by being encouraged to act on this kind of responsibility, would be in all respects better qualified for his office as leader of the people ; that *having been devised by him, it was submitted for the divine approval*; (!!) and that (this approval obtained) it was announced, in such words as I have quoted, as resting on the divine authority." — (Lect. vii., p. 145-6.)

Again this writer says :

"The principle of interpretation, thus ascertained, is of obvious

importance. When we read, 'The Lord said unto Moses, Establish and promulgate such or such a law,' if that law *appears to us* trivial, or not thoroughly well devised to meet its end ; if we find even that it actually requires afterwards, on experiment, to be qualified, or extended, or repealed, we are not debarred from supposing that *it had its origin in the imperfect wisdom of Moses*, and that he was but permitted to adopt it in order that he might perceive its imperfections, and learn the political wisdom which his station demanded, in seeing what defects it had failed to supply, and how a better measure was to be devised." — (*Ibid.*, p. 147-8.)

Thus, in the opinion of this learned critic, the first five books of the Old Testament, because they contain some things which *appear to us* trivial, are to be regarded as a mere human production ; — as having no higher kind of inspiration than that which belongs to profane history, or to any human composition ; for "they had their *origin* in the imperfect wisdom of Moses."

Similar views with regard to the New Testament also, have been expressed by recent theological writers. In a work published at Philadelphia in 1838 by the Rev. W. H. Furness, entitled "Jesus and His Biographers, or Remarks on the four Gospels," the writer plainly denies the divine inspiration of the Gospels, and declares them to be merely the productions of men ; of honest men indeed, yet liable to the prejudices, imperfections, and mistakes of men in general. Speaking of the account given in the Evangelists of the miraculous conception of our Lord, this writer says :

"Now there is an improbability of the truth of this account, arising from its very unusual and extraordinary character, which, however, is not decisive. We cannot conclude upon this ground alone that the account is false." (p. 105.) And on the next page : "There is an improbability in this account, resulting from another and more specific cause. It arises from the common disposition of the world to magnify the circumstances of the birth and childhood of distinguished men ; to believe, that, upon their first coming on the stage of life, supernatural appearances were visible, unearthly agents busy,—that,

————— At their nativity
The front of heaven was full of fiery shapes,
Of burning cressets ; and at their birth,
The frame and huge foundation of the earth
Shak'd like a coward.'

"Alexander would have had it believed that he was the son of Jupiter ; and Pythagoras was reported to be the child of Apollo." (p. 106-7.)

Here, everything like inspiration is denied. This writer supposes the Evangelists to have taken up a vulgar report, which they believed to be true, but which was not, and to have recorded it for literal fact. And he endeavors to explain their account of the Lord's nativity, by referring it to "the common disposition of the world to magnify the circumstances of the birth and childhood of distinguished men!" And so he leaves his readers to infer, that Jesus Christ was not the Son of God, any more than Alexander was the son of Jupiter, or Pythagoras the child of Apollo!

But in another part of the same work, the human origin and consequent imperfection of the Gospels, is asserted still more openly. The writer says :

"Receiving the sketches that have come down to us, of the life of Jesus as simple human histories, the productions of honest and intelligent men, while we acknowledge their substantial truth, we cannot possibly avoid admitting the liability of their authors to error. To hold the Gospels to be human compositions, and to maintain their absolute freedom from mistake, are ideas wholly irreconcileable. For it is of the nature of everything human to be marked with imperfection. But because these writings, being human, are necessarily imperfect, to assert that they lose all claim to trustworthiness, is a very precipitate and dangerous conclusion. A perfect human work is, in strict terms, not an impossibility but an absurdity. We might as well speak of a perfect imperfect work. The pretension, therefore, of any book to absolute perfection, might justly provoke skepticism, and 'cast ominous conjecture on its whole success.' On the other hand, the very imperfections of any human work, taking their form from the time and place of the writer, from his character and the nature of the subject of which he treats, aid us in determining the extent of his credibility. The strongest argument for the truth of the Gospel narratives is found, as I have endeavored in the foregoing pages to show, in the marks of human nature, in the traces, everywhere visible throughout these remarkable histories, of human minds, honest and intelligent, and yet impressed by the institutions, partaking of the opinions and prejudices of a certain period and country, and affected, in various ways, more or less powerfully, by the very facts they narrate. We are not then to be dismayed at the slightest appearance of misstatement in works which we acknowledge to be productions of men. The thing is inevitable." (p. 96, 97.)

Such are the views of inspiration which are entertained in our times by some of the professed expounders of the Sacred Oracles. And are they not such as imply, in the minds of those who hold

them, a complete denial of the divine origin of the Scripture? And if it be said that these are the views of only a few bold and rash expositors, our reply is, that, however this may be, we think a penetrating mind can hardly fail to discover their germ wrapped up in the commonly received maxims, that "the Bible has but one sense, and that the plain, obvious, literal sense;" and that the book "is fully interpreted, when the exact mind of each writer is unfolded." (See Prof. Stuart's "Hints on the Interpretation of Prophecy.") And the following from the Rev. Theodore Parker's "Discourse of Religion," we regard as only the complete unfolding of this very germ: "This general thesis may be laid down and maintained: *Every book of the Old Testament bears distinct marks of its human origin; some of human folly and sin; all of human weakness and imperfection.*" And again: "If we look into the Bible in a general way, as into other books, we find facts which force the conclusion upon us, that the Bible is a human work, as much as the Principia of Newton or Descartes."

The writer is forced to this conclusion, because, adopting the commonly received maxim of *one sense*, and that the obvious, literal sense, he finds in the Bible, as he says, "conflicting histories which no skill can reconcile with themselves nor with facts: Prophecies that have never been fulfilled, and from the nature of things never can be: Stories that make God a man of war, cruel, capricious, revengeful, hateful, and not to be trusted: Amatory songs, selfish proverbs, skeptical discourses, and the most awful imprecations human fancy ever clothed in speech." (p. 324, '5, '8.) This is the full flowering of that germ, which may be seen in greater or less development on every branch of the old theological tree.

Let us now turn from the low, and as I conceive, utterly false views of the written Word, and endeavor if possible to ascertain from the Scripture itself what kind of inspiration really belongs to it. On this point, we will let the Word bear witness for itself.

In the first place, then, I remark, that the Scripture claims to be THE WORD OF GOD. In the books of Moses it is repeatedly said, that "the Lord spake unto Moses, saying," &c.; and likewise, that "Moses wrote all the words of the Lord." Also in the prophets we find this expression very often made use of, "The Word of the Lord came unto me, saying."

Moreover, the Lord himself, when on earth, frequently called the Scripture *The Word of God*. For example, after quoting a passage from the law of Moses, concerning the duty of honoring

father and mother, He then tells the Jews, that, because they disregarded this precept, they made *The Word of God* of none effect through their tradition. (Mark vii. 13.) Again, on another occasion, when the Jews were ready to stone Him because He said, “I and the Father are one,” the Lord replied, “Is it not written in your law, I said ye are gods? If he called them gods to whom the *Word of God* came (and the Scripture cannot be broken), say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (John x. 34, 35, 36.) Now, the words which are here said to be written in the law, are found in Psalms lxxxii. 6; which proves that the book of Psalms is included in what the Lord calls “the law.” And the Greek word *καθρεῖν* (*luthēnai*), which is here translated *broke*, signifies to loosen, dissolve, or weaken any bond or obligation. Hence by these words, “and the Scripture cannot be broken,” is meant that its authority is not to be called in question, or the obligation to obey its precepts is not to be denied.

Here, then, it is affirmed by the very highest authority, not only that the Scripture is the Word of God, but that its authority is not to be weakened, or on any account impugned.

Again: when the Lord was upon earth, in what manner did He treat the Old Testament Word, whenever He spoke of it or quoted passages from it? Do we anywhere find Him saying, as modern commentators have said, that Moses and the prophets were mistaken in regard to some things? That some things were hastily written, and some things negligently? Or that the writers were not inspired in respect to everything which they professed to utter by divine dictation? On the contrary, does He not tell the Jews that *they erred, not knowing the Scripture?* (Matt. xxii. 29.) Does He not say that Moses and all the prophets [by which is denoted the Scripture] wrote concerning Himself? (Luke xxiv. 27; John v. 46.) Does He not declare that they [the Jews] taught for doctrines the commandments of men, and had thus rendered the Word of God of none effect through their tradition? (Matt. xv. 6, 9; Mark vii. 13.) And does He not assert the plenary divine inspiration of every part of the Old Testament Scripture, when He says, “Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill (*i. e.* to fill out by revealing somewhat of its genuine sense—its fullness of meaning, which they did not understand). For verily I say unto you, until heaven and earth pass, one jot or one tittle shall in no wise pass

from the law till all be fulfilled. Whosoever, therefore, shall break [*i. e.* shall weaken the authority of] one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.” (Matt. v. 17, 18, 19.)

Certainly we can have no higher authority for affirming, nor stronger evidence than these texts afford us for believing, that the Scripture, is indeed, what it claims to be, without any qualification—**THE WORD OF GOD**; and that not one iota is ever to be set aside, or to “pass from the law.”

Now the Word of God, taken in an unqualified sense, evidently means an expression of the mind or of the will of God. “All thought, speech, and writing,” says Swindenborg, “derives its essence and life from him who thinks, speaks, and writes—the man, with all that he is, being therein; but in the Word, the Lord alone is.” The Word of God therefore, if it be really, what the terms import, an expression of the Divine Mind, must be filled with illimitable treasures of sacred knowledge. The love and the wisdom of God must pervade every part of it, just as the spirit or life of man pervades every part of his body, even his fingers and finger nails. And in this conclusion we are sustained by these words of the Apostle, “All Scripture is given by inspiration of God.” (2 Tim. iii. 16.) The words “given by inspiration of God,” are expressed in Greek by the single term *θεόπνευστος* (*theopneustos*) which literally signifies *God-breathed*. If, therefore, all Scripture be really *God-breathed*, there cannot of course appertain to it anything of the errors, limitations, or infirmities of man’s understanding. It must be infinite, perfect, divine, in every part. But how are we to reconcile this conclusion with such passages as have already been quoted from the Word? *Impossible*—without admitting the existence of a sense within and above that of the letter. This inference, I think, is clearly deducible from what has already been said.

But there exist other difficulties in relation to the written Word, which furnish additional proof of the necessity of admitting an internal sense.

Every one who is at all familiar with the *Sacred Oracles*, knows that they contain numerous passages, which, to his mind, are perfectly dark; passages which he either does not understand, or which do not contain any meaning whatever. He knows that some of the historical parts of the Word, portions of the Psalms, much of the Prophets, and nearly all the book of Revelation, convey to

his mind no intelligible idea; and are, moreover, of such a character, that, agreeably to the principles of interpretation generally acknowledged, any meaning or no meaning can be extracted from them, according to the genius or fancy of the interpreter. Let a few examples of this kind be cited by way of illustration.

"In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion. There brake He the arrows of the bow, the shield, the sword, and the battle. Thou art more glorious and excellent than the mountains of prey. The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep." (Ps. lxxvi.)

Now will any one, unacquainted with the internal sense of the Word, or with the Science of Correspondences, say that he derives from this passage an intelligible idea? Or would any two such persons be likely to agree in regard to its meaning?

Again in Ezekiel, chapter xxxix:

"And thou Son of Man, thus saith the Lord God, Speak to the fowl of every wing, and to every beast of the field, Assemble yourselves, and come, and gather yourselves on every side to my sacrifice, that I do sacrifice for you, [even] a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats; of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus shall ye be filled at my table with horses and chariots, with mighty men and all men of war, saith the Lord God."

It may be said that this passage does convey an intelligible idea; that it describes a great feast prepared by the Lord God, especially for all the birds and beasts. The prophet is divinely commissioned to extend to them the invitation, and they are to come and eat, not only the men and horses, but also the chariots! But although the idea here conveyed in the literal sense be *intelligible*, I ask, if it be *rational*?

Again in Habakkuk,*chapter iii:

"God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood,

and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow. * * * * Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear."

Again in the Revelation, chapter vi:

"And I saw when the Lamb opened one of the seals; and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse [that was] red; and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts, say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Again, in chapter ix:

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the

angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

Now, who that is unacquainted with the spiritual sense of the Word, can derive from these passages an idea at once intelligible and rational? For, without a knowledge of correspondences, what can be understood by horses coming out of a book, or by the key of the bottomless pit being given to a star? And how much there is in the Word, which, without a spiritual sense, must forever remain as it is, *wholly unintelligible!*

"Without the spiritual sense," says Swedenborg, "it is impossible for any one to know why the prophet Jeremiah was commanded to buy himself a girdle, and not to draw it through the waters, but to go to Euphrates, and hide it there in a hole in the rock (Jer. xiii. 1—7); or why Isaiah the prophet was commanded to loose the sack-cloth from off his loins, and to put off his shoe from off his foot, and to go naked and barefoot three years (Isaiah xx. 2, 3); or why Ezekiel the prophet was commanded to make a razor pass upon his head and upon his beard, and afterwards to divide them, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to scatter a third part in the wind, and to bind a little of them in his skirts, and at last to cast them into the midst of the fire (Ezek. v. 1—4); or why the same prophet was commanded to lie upon his left side three hundred and ninety days, and upon his right side forty days, and to make himself a cake of wheat, and barley, and millet, and fitches, with cow's dung, and eat it; and in the mean time to raise a rampart and a mound against Jerusalem, and besiege it (Ezek. iv. 1—15); or why Hosea was twice commanded to take to himself a harlot to wife (Hosea i. 2—9; iii. 2, 3); with several other things of a like nature. Moreover, who can know, without the spiritual sense, what is signified by all things appertaining to the tabernacle; as by the ark, the mercy-seat, the cherubim, the candlestick, the altar of incense, the shew-bread on the table, and the veils and curtains? Or who would know, without the spiritual sense, what is signified by Aaron's holy garments; as by his coat, his cloak, the ephod, the urim and thummim, the mitre, and several things besides? Or, without the spiritual sense, who would know what is signified by all those particulars which were enjoined concerning burnt-offerings, sacrifices, meat-offerings, and drink-offerings; and also concerning sabbaths and feasts? The truth is, that nothing was enjoined, be it ever so minute, but what was significative of something appertaining to the Lord, to heaven, and to the church. From these few instances then it may be plainly seen, that there is a spiritual sense in all and every part of the Word." —(D. S. S. n. 16.)

Nor can it be said that passages like those above cited are to be found only by *long seeking*. They occur frequently in almost every part of the Sacred Volume. And it is well known that there are no principles of interpretation commonly known and acknowledged, by a fair application of which we are able to elicit from these and other similar portions of the Word, a clear, consistent, and rational meaning. Almost every one is ready to acknowledge, that, if such passages have any meaning, it is concealed under a thick cloud.

But, says one, "There is enough of Scripture plain and simple that we *can* understand; why then should we be troubled about portions which are cloudy or obscure?"

Suppose a man could see just well enough to enable him to walk the street tolerably well without stumbling; should we consider him wise in refusing the gift of more light or better eyesight, which would enable him not only to walk more securely, but also to read and write? By no means. Then, certainly, we are not wise in refusing the gift—the precious gift—of a revelation which unfolds God's higher and purer truth even in the simplest portions of His Word, at the same time that it renders the darkest parts luminous and beautiful.

Still, if there be those who are perfectly satisfied with their present attainments in spiritual knowledge—who have no desire for a better understanding of the Word than they already possess—who see therein all the truth that they desire to know, I have only to say, that this New Revelation is not for them.

I trust no more need be added to prove the necessity of either admitting an internal sense to the Word, or of utterly rejecting a large portion of it at least, as the offspring of uninspired, erratic, and even distempered minds. Nor need it here be intimated which alternative a wise man will choose.

The sum of what has been said is this:

There are to be found in the Sacred Scripture some statements which appear to contradict others; some which appear to contradict the truths of science; some which appear contrary to the principles of pure morality; some which appear unimportant and trivial; and many, which, in the sense of the letter, are altogether irrational or unintelligible. In consequence of such appearances in the letter of the Word, modern commentators, who are in the acknowledgment of no other than the apparent or literal sense, have

adopted such loose notions in regard to the inspiration of the Scripture, as do virtually deny that it is really the Word of God. But this title the Scripture claims for itself in many places ; and, moreover, was frequently applied to the Old Testament by the Lord himself when on earth. And not only so, but He has declared that its authority is unquestionable—that it *cannot* be broken—that not even the smallest part of it is ever to be abrogated : “Till heaven and earth pass, one iota or one tittle shall in no wise pass from the law, till *all* be fulfilled.” And inasmuch as the literal sense of many portions of Scripture cannot be reconciled with the repeated declarations of the Lord, that it is the *Word of God*, and hence the very Divine Truth, we must either admit that it contains a spiritual sense within the letter, or else accuse the Lord of false affirmations, or a most heedless use of language.

In the course of my remarks I have not forborne to state frankly and fully the difficulties to be encountered, according to the usual mode of interpreting the Scripture. They are difficulties upon which the infidel grounds his objections to the Bible as a special revelation from God. And candor forces us to acknowledge, that, if there be no other sense to the Scripture above that which is obvious and apparent, these difficulties are insuperable.

But let no one be alarmed for the Sacred Oracles, on account of the difficulties that have been stated in this lecture. Let each rather turn his eyes towards the Son of Man, who is now lifted up in the wilderness. Let him come to the glorious truths of the New Dispensation, before whose brilliant light these difficulties will all vanish, and the clouds round about God’s Word will gradually melt away and disappear, like mists before the morning sun. Let him rest assured, that, while multitudes are rendering void the law by their low and false notions of inspiration—making the Word of God of none effect by their traditions—the doctrines of the New Church, like the Lord at His first advent, have come, not to destroy one tittle of the law, but to fill it all out in the most eminent degree. They have come to reveal the divine fulness, order, and perfection of God’s Word—breathing spirit and life into all its minutest parts—and raising it from that powerless and death-like state, wherein the ignorance and wickedness of men have entombed it.

No one who looks around upon the present aspect of the world, can fail to perceive that a spirit of inquiry is abroad—of inquiry upon all subjects—searching as the light of day, independent and

free as the mountain wind. This spirit is at once the offspring and the harbinger of the new heavens and the new earth, which the Lord is even now creating. Will this spirit stop at the boundaries of science and art? Will it satiate itself with the investigation of natural phenomena alone? No: never. This spirit will look—nay, is even now looking—above and beyond nature, and is asking to know the laws of the spiritual world, and the principles according to which the Sacred Scripture is composed. From the great heart of Christendom there cometh a voice, which ere long will be heard louder than seven thunders, inquiring: What does the Word of God really teach? In what sense is it inspired? Wherein does its divinity consist? How are its apparent contradictions, discrepancies, trivialities, &c., to be reconciled with the idea that it is *God’s* Word and not *man’s*? What are the true principles of interpretation to be applied to the unfolding of its spirit and life? Are there any laws in its composition as fixed and orderly as those according to which the grass grows or the planets move?

Such are the inquiries which the Christian world has already begun to make—inquiries which the old theology in vain essays to answer. Multitudes, who have never expressed such interrogatories in any form of words, are yet making them deep in their hearts, though they may scarcely know it. And has the gracious Lord left the world to hear in these inquiries nought but the sad echo of its own voice? No. He has answered, and more than answered them all in anticipation in the truths now revealed for the use of His New Church. Here He no longer speaketh in parables, but shows us plainly of the Father.

May the Lord Jesus Christ open all our eyes, that we may “behold wondrous things out of His law.”

LECTURE V.

THE SACRED SCRIPTURE—PROOFS OF THE EXISTENCE OF A SPIRITUAL SENSE.

"The words that I speak unto you are spirit and are life."—John vi. 63.

It is a common thing, when people are addressed upon the subject of the New Dispensation, to hear them say: "We care nothing about *doctrines*; much less do we wish to be any *man's* disciples. We think it far the safer course to adhere to the Bible alone. This, we believe, is the Word of God, and therefore an infallible guide to heaven. But as for Swedenborg, we know not with regard to his writings whether they be true or false—from heaven or from hell. Hence we prefer to let them alone, and go directly to the Word itself."

Did not men seek to excuse themselves for rejecting the Messiah at His first advent, by a similar process of reasoning? When on one occasion the Lord had performed a notable miracle of healing upon one who had been blind from his birth, the Jews were urgent that the man who had been healed should tell how his eyes had been opened. "One thing," says the man, "I know, that, whereas I was blind, now I see." And upon their reiterating the inquiry, "He answered them, I have told you already, and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him and said, Thou art his disciple, but we are Moses' disciples. We know that God spake unto Moses: [as for this fellow,] we know not from whence he is." (John ix. 27—29.)

On another occasion the Lord says to them; "Search the Scriptures; for in them ye think ye have eternal life: and these are they which testify of me." (John v. 39.) And He further tells them that even Moses, in whom they trusted, was their accuser: "For had ye believed Moses," says He "ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (v. 46, 47.)

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But the Scripture does testify of the Lord at this His second appearing in the truths of the New Jerusalem, as certainly and as plainly as of His first advent. And we would say to those who endeavor to excuse themselves for their neglect of the revelations made for the New Church, upon the ground that the Scripture itself is an all-sufficient guide, that if they really believed the Scripture to be divinely inspired, they would believe this new revelation also; for the Scripture speaks of this revelation—does actually foretell this second and glorious appearing of our Lord; and every page of the writings of Swedenborg bears witness that the doctrines of the New Jerusalem are by no means the offspring of any man's self-derived intelligence, but are from Him who is "the Way, the Truth, and the Life." And all who come to a rational understanding of the truths herein revealed, and who live according to them, may *know* of these New Doctrines whether they be of God, or whether Swedenborg speaks of himself.

In my last lecture I endeavored to show, from the Sacred Scripture itself, the necessity of either admitting the existence of an internal sense, or of rejecting *many portions* of it at least, as possessing no proper divinity or inspiration. To this end, therefore, several passages were adduced, which evidently cannot be true in their strictly literal sense. For it was shown that some passages, according to the sense of the letter, contradict others; that some contradict the truths of science; that some are opposed to pure morality; and that others are exceedingly trivial and unimportant; and also that many passages convey no intelligible idea whatever. But inasmuch as the Lord Himself has declared that "the Scripture cannot be broken," and that "it is easier for heaven and earth to pass than for one tittle of the law to fail," we are forced to the conclusion that there must be, in *many parts* of the Word, an internal or spiritual sense. And if we admit that such a sense exists in certain portions, we must also admit that it exists throughout; otherwise we must deny that there belongs to the Word of God anything of the order and uniformity which appertain to His works. And this were nothing less than to deny that it is a divine composition.

But because it has been shown that many parts of Scripture cannot be true in the literal sense, let it not be supposed that the New Church rejects or lightly esteems the letter of the Word. On the contrary, it entertains the highest reverence for the letter; not, however, on account of what it is in and of itself alone, but on

account of that pearl of infinite value, which it contains within its bosom. The use of the literal sense, and the estimation in which this sense is held by the New Church, may be seen in the following extracts from Swedenborg.

"In the Word, which is a divine work expressly given for the salvation of mankind, the ultimate sense, which is natural and is called the literal sense, is the basis, continent, and firmament of the two interior senses. Hence it follows, that the Word without its literal sense, would be like a palace without a foundation ; that is, like a palace in the air and not on the ground, which could only be the shadow of a palace, and must vanish away ; also, that the Word, without its literal sense, would be like a temple, in which are many holy things, and in the midst thereof the holy of holies, without a roof and walls to form the continents thereof ; in which case its holy things would be plundered by thieves, or be violated by the beasts of the earth and the birds of heaven, and thus be dissipated. In the same manner, it would be like the tabernacle, in the inmost place whereof was the ark of the covenant, and in the middle part the golden candlestick, the golden altar for incense, and also the table for shewbread, which were its holy things, without its ultimates, which were the curtains and veils. Yea, the Word without its literal sense, would be like the human body without its coverings, which are called skins, and without its supporters, which are called bones, of which, supposing it to be deprived, its inner parts must of necessity be dispersed and perish. It would also be like the heart and the lungs in the thorax deprived of their covering, which is called the *pleura*, and their supporters, which are called the ribs ; or like the brain without its coverings, which are called the *dura* and *pia mater*, and without its common covering, continent and firmament, which is called the skull. Such would be the state of the Word without its literal sense ; wherefore it is said in Isaiah, that 'the Lord will create upon all the glory a covering.' " — *D. S. S. n. 32-3.*

"The Word is pre-eminently the Word in its literal sense ; for in this sense, spirit and life are inwardly contained ; and this is what the Lord meant when He said, 'The words which I speak unto you, they are spirit and they are life,' (John, vi. 63) ; for the Lord spake these words before the world, and in the natural sense. The celestial and spiritual senses are not the Word without the natural sense, which is the sense of the letter ; for in such case they

would be like spirit and life without a body ; or, as was said above, like a palace which has no foundation.

"The truths of the literal sense of the Word are, in some cases, not naked truths, but only appearances of truth, and are like similitudes and comparisons taken from the objects of nature, and thus accomodated and brought down to the apprehension of simple minds and of children. But whereas they are at the same time correspondences, they are the receptacles and abodes of genuine truth ; and they are like containing vessels, — like a crystalline cup containing excellent wine, or a silver dish containing rich meats ; or they are like garments clothing the body, — like swaddling clothes on an infant, or an elegant dress on a beautiful virgin : they are also like the scientificks of the natural man, which comprehend in them the perceptions and affections of truth of the spiritual man. The naked truths themselves, which are included, contained, attired, and comprehended, are in the spiritual sense of the Word, and the naked principles of good are in its celestial sense."* — *ib. n. 39.*

Thus we see that the literal sense of the Word is not rejected or undervalued by Swedenborg, but is regarded as a vessel which contains the things of spirit and of life. The letter is the foundation on which the internal senses rest, and the medium through which these senses are brought down and accomodated to man's state of reception. It is a kind of material body to the Word, by means of which the divine Soul or Spirit within holds communication with human minds, just as our material bodies are the media through which our spirits hold intercourse with one another here on earth.

Nor is it taught in the writings of the New Church that no part of Scripture is true in its literal sense. On the contrary, these writings admit that much of the Old Testament contains a true history of things which actually occurred as therein recorded ; that the history of the Lord's advent, of his teaching, miracles, and

* It is taught in the Doctrine concerning the Sacred Scripture by Emanuel Swedenborg, that "there is a sense still more interior (than the spiritual) which is called CELESTIAL ; but this sense cannot easily be unfolded, not being so much the object of intellectual thought as of will-affection. The true ground and reason why there is in the Word a sense still more interior, which is called celestial, is, because from the Lord proceed Divine Good and Divine Truth—Divine Good from his Divine Love, and Divine Truth from his Divine Wisdom ; each is in the Word, for the Word is the Divine Proceeding. It is on this account that the Word imparts life to those that read it under holy influence." (n. 19.)

death, is literally true. But these writings also teach, that even those portions of the Word which contain true history have an internal sense, which is vastly more important, and on account of which the history was written. The spiritual sense is the principal thing regarded in the history. Consequently wherever the history departs in any instance from facts as they actually occurred, it is in accommodation to the spiritual sense, to which the letter is held subordinate, and must always bend.

But if there be any, who are not in a state to receive the spiritual sense of the Word as revealed by Swedenborg, and who would feel pained on discovering that the Scripture is not all *literally* true, we have no desire to disturb their minds. The New doctrines are not for them. And it is much better that they should believe the Word to be all true according to the letter — that they should believe in contradictions, or (which perhaps is oftener the case) think nothing about them, nor be troubled with parts which they do not understand, than that their faith in the Scripture as a special revelation from God, should be in any degree impaired.

Having in the preceding lecture, proved the *necessity* of admitting an internal sense, I design in this to show that there actually *is* such a sense in the Divine Word.

But some, perhaps, may ask, If this be so, why have not some of the great and good men in the Christian Church believed and taught it? For if it be possible to prove from Scripture not only the necessity, but the actual existence of an internal sense, we should suppose that the fact itself would have been noticed and acknowledged by *some*, at least, of the former Church; although the precise character of this internal sense, and the principles according to which it is to be developed, might not have been understood. This was the case in respect to the Lord's first advent. The Jews, relying on the promises contained in their Scriptures, were in the acknowledgment that a Messiah *was to come*, although they did not understand in what character He would appear, nor what kind of a kingdom He was coming to establish. Now if the Word really contains a spiritual sense, and does itself actually bear testimony to the existence of such a sense, why, it may fairly be urged, has there not been at least some general or confused notion of it in the first Christian Church?

Before proceeding, therefore, to our Scripture argument in proof of the existence of an internal sense, it may be expedient briefly to consider this question; to see if some of the great minds

in the first Christian Church have not had a pretty strong conviction that there is a deeper meaning to the Word, or to some parts of it at least, than that which is contained in the sense of the letter.

Bishop Horne, in his "Introduction to the Critical Study and Knowledge of the Holy Scriptures," (a work of standard authority and in high repute among biblical scholars), has the following remarks on the interpretation of Scripture:

"All our ideas are admitted through the medium of the senses, and consequently refer in the first place to external objects; but no sooner are we convinced that we possess an immaterial soul or spirit, than we find occasion for other terms, or, for want of these, another application of the same term to a different class of objects; and hence arises the necessity of resorting to figurative and *spiritual interpretation.*" (Vol. II. pt. 2. chap. ii. § 5.)

In the same chapter and section this learned author speaks of the *necessity* of admitting a mystical or spiritual interpretation in the following terms:

"But independently of the able argument *a priori*,* here cited, in favor of the mediate, mystical, or spiritual interpretation of the Scriptures, unless such interpretation be admitted, we cannot avoid one of two great difficulties; for, either we must assert that the multitude of applications, made by Christ and His Apostles, are fanciful and unauthorized, and wholly inadequate to prove the points for which they are quoted; or, on the other hand, we must believe that the obvious and natural sense of such passages was never intended, and that it was a mere illusion. The *Christian* will not assent to the former of these positions; the *philosopher* and the *critic* will not readily assent to the latter."

This writer also considers the spiritual sense as superior to the literal in point of dignity and importance. "The literal sense," he says, "it has been well observed, is undoubtedly first in point of *nature*, as well as in order of signification; and consequently, when investigating the meaning of any passage, this must be ascertained before we can proceed to search out its mystical import; but the true and genuine mystical or spiritual sense excels the literal in *dignity*, the latter being only the medium of conveying the former, which is more evidently designed by the Holy Spirit.

* Reference is here made to the argument of Dr. Clarke, quoted page 112.

For instance, in Numbers xxi. 8, 9, compared with John iii. 14, the brazen serpent is said to have been lifted up, in order to signify the lifting up of Jesus Christ, the Saviour of the world; and consequently that the type might serve to designate the antitype." (Vol. II. pt. 2. chap. vi.)

Dr. John Clarke, in his "Inquiry into the Origin of Evil," in the folio collection of Boyle's Lectures, vol. iii. p. 229, says:

"The foundation of religion and virtue being laid in the mind and heart, the secret dispositions and genuine acts of which are invisible, and known only to a man's self, therefore the powers and operations of the mind can only be expressed in figurative terms and external symbols. The motives also and inducements to practice are spiritual, s_p as affect men in a way of moral influence, and not of natural efficiency; the principal of which are drawn from the consideration of a future state; and consequently these likewise must be represented by allegories and similitudes taken from things most known and familiar here. And thus we find in Scripture the state of religion illustrated by all the beautiful images we can conceive. In the interpretation of places, in which any of these images are contained, the principal regard is to be had to the *figurative* or *spiritual*, and not to the literal sense of the words: From not attending to which, have arisen absurd doctrines and inferences, which weak men have endeavored to establish as Scripture truths; whereas, in the other method of explication, the things are plain and easy to every one's capacity, make the deepest and most lasting impressions upon their minds, and have the greatest influence upon their practice."

Thus it appears that Dr. Clarke was clearly of the opinion that there must be, and is, a spiritual sense to *some parts* of Scripture at least.

Again: the learned Dr. Lowth, in his commentary upon the prophecy of Isaiah, mentions that the portion of this book from chap. xl. to the end, treats, in its ulterior and most important sense, of the Lord's advent upon earth, and of the establishment by Him of a spiritual kingdom. This is what the Doctor calls "the evangelical sense of the prophecy," which he says, "is so apparent, and stands forth in so strong a light, that some interpreters cannot see that it has any other; and will not allow the prophecy to have any relation at all to the return from the captivity of Babylon." But he gives it as his own opinion, "that the return of the Jews from

Babylon is the *first*, though not the *principal* thing in the prophet's view." And after showing that natural or outward events, as recorded in the literal sense, were referred to by the prophet, he concludes with these words: "If the literal sense of this prophecy, as above explained, cannot be questioned, *much less, surely, can the spiritual*; which I think is allowed on all hands, even by Grotius himself. [And] if both are to be admitted, here is a plain example of the mystical allegory, or double sense, as it is commonly called, of prophecy; which the sacred writers of the New Testament clearly suppose, and according to which they frequently frame their interpretations of the Old Testament."

Similar views on this subject were entertained by Bishop Warburton. In his Divine Legation (b. iv. § 4), he says:

"The old Asiatic style, so highly figurative, seems, by what we find of its remains in the prophetic language of the Sacred Writings, to have been evidently fashioned to the mode of ancient hieroglyphics, both curiologic and tropical;—of the second kind, which answers to the tropical hieroglyphic, is the calling empires, kings, and nobles, by the names of the heavenly luminaries, the sun, moon, and stars; their temporary disasters, or entire overthrow, by eclipses and extinctions; the destruction of the nobility, by stars falling from the firmament; hostile invasions, by thunder and tempestuous winds; the leaders of armies, conquerors, and founders of empires, by lions, bears, leopards, goats, or high trees. In a word, *the prophetic style seems to be a speaking hieroglyphic*."

Jeremy Taylor, speaking of the books of Moses, says in one of his sermons: "There is a secret in these books, which few men—none but the godly—did understand; and though much of this secret is made manifest in the gospel, yet even here also there is a *letter* and there is a *spirit*."

Again, this writer says: "In all Scripture there is a spiritual sense, a spiritual *cabala*, which, as it tends directly to holiness, so it is best and truest understood by the sons of the Spirit, who love God, and therefore know Him."

Dr. Arnold says: "If I am asked why I do not take the 'water' [in Scripture] *literally*, according to Hooker's canon of criticism, when he says, that 'in the interpretation of Holy Scripture, that sense which is nearest the letter is commonly the safest,' I answer, that such a canon, as applied to a collection of works so different in point of style as those of the Scriptures, is at once ridiculous."

Dean Woodhouse says: "The numerous prophecies foretelling great and everlasting glory to Jerusalem, have not been fulfilled in the literal Jerusalem; nor can be so fulfilled without contradicting other predictions, especially those of our Lord, which have denounced its ruin. They remain, therefore, to be fulfilled *in a spiritual sense.*"—Woodhouse on the Apoc. p. 89.

John Bunyan believed there was a spiritual sense to the Scripture, as manifestly appears from the following pertinent reply to some of his friends, whom he had consulted in regard to the publication of his "Pilgrim's Progress," and who told him that his words "want solidness"—that "metaphors make us blind:"

"But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in olden time, held forth
By Types, Shadows, and Metaphors? Yet loth
Will any sober man be to find fault
With them, lest he be found to assault
The highest wisdom! No: he rather stoops
And seeks to find out by what 'Pins' and 'Loops,'
By 'Calves' and 'Sheep,' by 'Heifers' and by 'Rams,'
By 'Birds' and 'Herbs,' and by the blood of 'Lambs,'
God speaketh to him; and happy is he
THAT FINDS THE LIGHT AND GRACE THAT IN THEM BE."

These extracts will suffice to show, that there *have been* in the first Christian Church a perception and acknowledgment by some of its ablest writers, of something besides the mere literal sense, *in some parts* of the Word at least. All modern commentators, however, have not been of this opinion—far from it. The learned Dr. Mosheim lays it down as a "golden rule," that the Scripture contains but one sense, which is that of the letter. And in this opinion theologians appear to be more generally agreed at the present day, than at any former period of the church: for it is worthy of remark, that, as we trace backwards the history of theological opinions, we find the belief that the Scripture does contain a spiritual sense, becoming more and more prevalent the nearer we approach to the early age of the church.

And now—passing by the writers upon theology at subsequent periods—let us see what opinion the primitive Christians entertained upon this subject.

Dr. Mosheim, the celebrated historian, mentions among the illustrious writers of the *second century*, and men most renowned

for their piety and erudition, the names of Pantænus, Clemens of Alexandria, Tatian, Justin Martyr, and Theophilus, Bishop of Antioch. And concerning these distinguished luminaries in the Church, he says: "They *all* attributed a *double sense* to the words of Scripture, the one *obvious* and literal, the other *hidden* and mysterious, which lay concealed, as it were, under the veil of the outward letter. The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter." (Cent. II. part 2, chap. iii. § 4, 5.)

Among the Christian fathers of the *third century*, the name of Origen stands pre-eminent. Speaking of "the principal writers that distinguished themselves" in this century, by their learned and pious productions, Dr. Mosheim says: "The most eminent of these, whether we consider the extent of his fame or the multiplicity of his labors, was Origen, presbyter and catechist of Alexandria, a man of vast and uncommon abilities, and the greatest luminary of the Christian world, that this age exhibited to view. His virtues and his labors deserve the admiration of all ages; and his name will be transmitted with honor through the annals of time as long as learning and genius shall be esteemed among men." (Cent. III. part 2, chap ii. § 7.)

Such is the strong and eulogistic language which our historian employs in speaking of Origen. And he tells us in another chapter, that this illustrious man maintained and taught that the principal wisdom of God's Word lies within or above the letter. To cite his own language:

"He [Origen] alleged, that the words of Scripture were, in many places, absolutely void of sense; and that, though in others, there were, indeed, certain notions conveyed under the outward terms according to their literal force and import, yet it was not in these that the true meaning of the sacred writers was to be sought, but in a mysterious and hidden sense arising from the nature of the things themselves. This *hidden sense* he endeavors to investigate throughout his *commentaries.*" (Cent. III. part 2, chap. iii. § 5.) And in the next section of the same chapter, the historian adds, "A prodigious number of interpreters, both in this and the succeeding ages, followed the method of Origen, though with some variation."

But we will let a few of the old Fathers, as they are called, speak for themselves on this subject.

CYRIL of Alexandria, in his commentary on the Pentateuch,

says : " Our exposition will be useful, if we first consider the facts, as they really took place, and make part of the history ; and having as we may, completed that view, if we then new-mould our statement, passing from the type and shadow, to the clear account of the *inward signification.*" — *T. I. C. ed. Aubert Paris, 1638.*

AUGUSTINE says : " Our Lord Jesus Christ intended that those miracles which He wrought on the bodies of men, should also be understood *spiritually*; for He did not perform miracles for the sake of miracles, but that those things which He did perform might appear wonderful to those who beheld them, and true to those who understood them." — *In Serm. 98.*

IGNATIUS says : " The law of God is spiritual, and they have not the true Law, who do not take it *spiritually.*" — *In Psalm 118. Sect. 26.*

EUCHERIUS remarks, upon the prophecy concerning the Lord, 'I will open my mouth in parables,' &c., that "it admonishes us that the Holy Scripture of the Old as well as the New Testament, is to be interpreted in an allegorical sense." — *In Praef. ad Formam Spirit intell.*

JEROME says : " Whatsoever is promised to the Israelites carnally, we show, will, at one time or another, be fulfilled in us *spiritually.*" — *In Praef. Lib. iv.*

THEOPHILUS, Bishop of Antioch, commenting upon the marriage in Cana of Galilee, says : " By this marriage the conjunction of Christ and his church is to be understood. Christ is the Bridegroom, Moses is the steward (or governor) of the feast." — *In Loc. Johan.*

JOHN, Bishop of Jerusalem, unfolding the spiritual sense of our Lord's glorification, says : " He who follows the letter of the Scripture, and remains exclusively in the valley, cannot see Jesus clothed in white raiment; but he who follows the Word of God up the mountain, *i. e.* he who ascends the sublime sense of the Law, to him Jesus is transfigured. So long as we follow the obscurity of the letter, Moses and Elias do not talk with Jesus; but if we understand it *spiritually*, then straightway Moses and Elias, *i. e.* the Law and the Prophets, come and converse with the Gospel." — *Homil. 32.*

PAMPHIlius, speaking of the evangelical narrative generally, remarks: " Though these things have a *spiritual* meaning, yet the truth of the history being first established, the spiritual sense is to be taken as something over and above. For, what if our Lord, in

a spiritual sense, be always curing the blind, when He casts his light on minds blinded by ignorance; yet He did not the less at that time heal one corporally blind. . . . This, therefore, is the only sound way of receiving the sense of Scripture." — *Apol. pro. Orig. p. 36.*

ORIGEN, in his fifth Homily on Leviticus, after asserting that the same author of the Law and the Gospel, is the Creator alike of things visible and invisible, remarks : " As, therefore, a mutual affinity exists between things visible and invisible, earth and heaven, soul and flesh, body and spirit, and of combinations of these is made up this present world; so also Holy Scripture, we may believe, is made up of visible and invisible parts; first, as it were, of a kind of *body*, *i. e.* of the letter which we see with our eyes; next of a *soul*, *i. e.* of the sense which is discovered within that letter; thirdly of a *spirit*, so far as it contains also in itself certain heavenly things; as says the Apostle, 'they serve to the example and shadow of things celestial.'" — § 1. t. II. p. 205.

" Such," says the Rev. Mr. Newman, "had been the line of interpretation which the Fathers of the first age, by a kind of sacred instinct, adopted from the beginning; and in no other did those of the fourth and fifth ages acquiesce."

From these extracts it may be seen how general was the opinion among the early Fathers, that the Scripture does contain some other sense besides that of the mere letter. That these men were not able to develope the internal sense in any very consistent and orderly manner, is readily conceded. Being unacquainted with the science of correspondences, there was, as might have been expected, but little method, uniformity or agreement among them, in their manner of eliciting the spiritual sense. And, (as we should suppose would be the case when the imagination is left to wander at will without the restraining and guiding influence of some established principle,) they sometimes extracted from the Word a meaning not less fanciful and puerile, than it was unauthorized and false. And it is, probably, the danger apprehended by modern commentators, in opening such a field for the fancy to play in, that has led them to adopt the doctrine now most prevalent, that the Scripture contains but *one* sense, and this *the plain and obvious sense.*

But the danger that is apprehended in admitting an internal sense is entirely removed, when we are once in possession of the right rule for unfolding this sense. There is then as little danger

that the imagination will run riot in respect to the Scripture, as there is that it will run riot in respect to the solar system, when we understand the science of mathematics, with all that Copernicus has taught and Newton demonstrated. There is nothing that curbs a wayward fancy like the fixed and well-defined bounds of truth. It is where no law is seen or believed to exist — where all is vague and uncertain — that imagination loves to rove.

Let it be observed here, that in what I have said thus far, it has not been my design to prove that the Scripture *does* contain a spiritual sense; but simply to show what opinion has been entertained upon this subject, by some of the most illustrious men of the first Christian Church. And from what has been shown, (and volumes of a similar character might be adduced,) I think it will be admitted that the notions upon this subject have been just about as general, diverse, vague, and indefinite, as might have been expected, upon the supposition that there does exist an internal sense, the precise nature of which, however, could not be known until it was revealed.

Let us proceed next to consider some testimony in *proof* of the existence of an internal sense — testimony which few will be disposed to call in question. First, let us hear what the Apostles have to say on the subject.

In the second chapter of the Acts, wherein are recorded some things which took place on the day of Pentecost, when there was such a powerful descent of the Holy Spirit, it is recorded of Peter, that he stood up and thus spake before the people present on that memorable occasion: “Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. *But this is that which was spoken by the prophet Joel:* And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams. And I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke; the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come.”

Now it is evident that the Apostle believed this prophecy to contain a spiritual sense; for he declares that what had just happened was the very thing foretold by the prophet. And it nowhere appears from the record, that all the things mentioned in the

prophecy took place according to the sense of the letter. Certainly we may affirm with much confidence, that the moon was not literally turned into blood.

Again: the same Apostle, in his first epistle (iii. 20, 21), after mentioning Noah's ark, “wherein few, *i. e.*, eight souls were saved by water,” adds: “The same figure whereunto even baptism doth now also save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ.” Here the Apostle not only gives to baptism a spiritual import, plainly understanding it to signify spiritual purification, but he also understands the waters of the flood mentioned in the Old Testament to be the figure of something spiritual, as manifestly appears from his saying that *baptism is a like figure*. He considers what is said about the ark and the flood as figurative; and the saving of eight souls, as denoting something similar to what is signified by baptism, viz., spiritual washing and purification, or the saving of man's soul from the falses and evils of hell.

In his second epistle this Apostle declares “that no prophecy of the Scripture is of any private interpretation.” (i. 20.) Now any interpretation of the Word, or of any part of it, which confines its meaning to the particular time, place, person, or thing spoken of in the literal sense, is obviously a *private* interpretation. But the *spiritual* sense of the Word is not confined to particular times, places, or persons, but is of universal application. Such an interpretation, therefore, as develops this universal sense, is not private, and hence must be the true interpretation of all Scripture. It is plain, therefore, that Peter believed and intended to teach the existence of a spiritual sense throughout all the Sacred Scripture; and that Scripture is rightly interpreted, only when this spiritual or universal sense is unfolded.

The testimony of Paul to the existence of a spiritual sense is still more copious and conclusive. In his second letter to the Corinthians, he says: “That we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God; who also hath made us able ministers of the New Testament; *not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.* (iii. 5, 6.)

From this it appears that Paul believed, not only that there is some other sense to the New Testament besides that of the letter, but that the spiritual sense is its very life and soul. He plainly

teaches that the literal, separate from the spiritual sense of the Word, hath no life, nor the power to impart life.

Again: in his epistle to the Romans, the same Apostle says: "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, *in the spirit, and not in the letter;* whose praise is not of men, but of God." (ii. 28, 29.)

Here it is declared that the rite of circumcision is of the heart; and moreover that he who receives this spiritual circumcision, thereby becomes a Jew inwardly. Whence it is manifest that the Apostle understands the term *Jew* as having a spiritual signification, and as denoting not one of the natural descendants of Judah merely, or an inhabitant of the land of Judea, but any member of the Lord's true church, whenever or wherever he may be found. Therefore to be a Jew inwardly, or in the spiritual and good sense, is to be circumcised in heart; that is, to be purified from the evil loves of the natural man.

In his epistle to the Galatians, Paul says again: "For it is written that Abraham had two sons; the one by a bondmaid, the other by a free woman. But he of the bondwoman was born after the flesh; but he of the free woman by promise. *Which things are an allegory;* for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." (iv. 22—27.)

From this passage it is evident that the Apostle understood the historical parts of the Old Testament to contain a spiritual sense. For, referring here to a piece of plain history, he declares it to be an *allegory*, which signifies that the principal or most important thing contained in the history is not that which appears in the sense of the letter. This must be inferred from the common acceptation of the term *allegory*. Besides, the Apostle declares that the two sons of Abraham are the two covenants. It is evident that they are not the two covenants in the literal but in the spiritual sense; *i. e.*, they are the types and representatives of both the Jewish and Christian dispensations, or of any two dispensations similarly related. Moreover, the Apostle here gives to *Jerusalem* a spiritual signification, evidently understanding it to denote the

Church, which, according to Swedenborg, is its spiritual meaning; for he says "the *Jerusalem* which now is"—*i. e.*, the Jewish Church—"is in bondage with her children. But *Jerusalem* which is above"—*i. e.*, the Christian Church, whose principles were then descending from above—"is free, which is the mother of us all." This *Jerusalem* is here called by the Apostle "the mother of us all," because the Church, being "the Bride, the Lamb's wife," is the spiritual mother of all who become the children of God. It is said to be *free*, because "where the spirit of the Lord is, there is liberty." "If the Son shall make you free, ye shall be free indeed."

Take one other passage from the writings of this Apostle. In his first letter to the Corinthians, speaking of the children of Israel and their journey through the wilderness, he says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." (x. 1, 5.)

In these words the Apostle plainly teaches that the manna and quails given to the children of Israel in the desert, and the water that gushed from the rock in Horeb, are symbols of that spiritual meat and drink, wherewith the Lord feeds the souls of all who hunger and thirst after righteousness; and who are, therefore, his spiritual Israel, journeying toward the spiritual Canaan. He teaches that there is such a thing as *spiritual meat*, and *spiritual drink*, and a *spiritual rock*; consequently that these words have a spiritual as well as a natural meaning. And that the rock from which the water flowed in Horeb, was understood by the Apostle to symbolize the Rock of Ages—the Eternal Word—the Fountain of living water—is evident from his saying, "*and that Rock was Christ.*"

Further testimony of a like character might be adduced from the apostolic writings; but we pass it by, with the full assurance that the passages already cited are sufficient to establish the fact, that the Apostles were in the acknowledgment of an internal sense to the Word—even to those parts, which, in the literal sense, contain a plain and simple narrative of facts.

If we turn now to the Old Testament Scripture, we shall there find many intimations of an internal sense. For example, it is

said [Ex. xxviii. 38] that the diadem or plate of gold worn on certain solemn festivals upon the forehead of the high priest, signified that he bore (*i. e.*, representatively, or in a typical manner) the sin of the holy things, and made an atonement for the imperfection of the Hebrew offerings and sacrifices. So also in Deuteronomy (xxx. 6) the spiritual import of the rite of circumcision plainly appears in these words: "And Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live." And again in Jeremiah (iv. 4): "Circumcise yourselves to Jehovah, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." Whence it appears that there is a spiritual as well as a natural meaning to *circumcision*; a circumcision of the heart or mind, as well as of the body.

Again: if there be no internal sense to the Word, what are we to understand by that prayer of the Psalmist, "Open thou mine eyes, that I may behold the wondrous things of thy law." (cxix 18.) Certainly no one can suppose that the Psalmist is here praying that his natural eyes may be opened, but the eyes of his mind. He evidently means, by these words, to ask that his understanding may be so illuminated by the Lord, that he shall be able to understand the wondrous things contained in the internal sense of the Word. *Eyes*, in the spiritual sense, denote the understanding; for the understanding receives and is affected by spiritual light, which is truth, as the eyes receive and are affected by natural light. And if, (agreeably to the opinion of most modern commentators) there be no other meaning to the Word than its obvious and literal sense, why should the Psalmist pray that his eyes might be opened, or his understanding illuminated, to enable him to discern the wondrous things of the law? Surely he might have understood the law in its *obvious* and *literal* sense, without any *peculiar* illumination. And what can be meant by *the wondrous things of the law*, unless it be those immeasurable treasures of sacred wisdom which are stored up within the letter of the Word, and which do not immediately appear, unless the eyes be opened, or the understanding be illuminated to receive them?

Again: it is written in Psalms (lxxviii. 1, 2): "Give ear, O my people, to my law: incline your ear to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of

old." These words would naturally lead us to expect that the Psalmist was about to speak in symbolic language, or to clothe his thoughts in such imagery, that they would not be readily comprehended; consequently, that they would be obscure,—*dark sayings*. But what do we find immediately succeeding this solemn announcement? Nothing but a plain, brief, and simple narrative of what the Lord did to the children of Israel from the time of their departure out of Egypt, to the reign of David. Indeed we cannot conceive of a more naked and unvarnished statement of facts—facts, too, which must have been well known at the time—than we find throughout the whole of this chapter. In its literal sense, it contains a portion of plain and well known history; and there is not the slightest appearance of anything obscure, or difficult to be understood. Yet in the second verse it is denominated a *parable*, and *dark sayings*. Certainly if there be no other than a literal sense to this historical narration, it could not be called a *parable*, as we shall see by and by from the explanation of a parable given by the Lord himself; neither could it be called *dark sayings*, because in the sense of the letter it is perfectly plain.

Here then we have as strong evidence as one could reasonably ask, that the whole of this Psalm, and consequently the whole recorded history of the Jewish people, contains an internal sense. And it is fair to conclude that the same is true of the prophetical and other portions of the Word, the whole of which, we may presume, is composed upon some fixed and uniform plan.

We pass, finally, to consider evidence upon this subject which is of the highest authority, and more conclusive, perhaps, because more explicit, than any yet adduced—the testimony of the Lord Jesus Christ himself.

In the gospel according to Matthew, this infallible Witness says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one iota or one tittle shall in no wise pass from the law, till all be fulfilled." (v. 17, 18.) Now it is manifest that this declaration cannot be true, unless the Word contain an internal sense. For we know that many things of the law, in its literal sense—many of the rites and ceremonies enjoined upon the Jewish Church—were abolished on the establishment of Christianity. And we also know, that, not only was there no injunction on Christians to observe the ceremonial law, but that even the power to do

so in all particulars, was taken away from them when their city and temple were destroyed.

Moreover, the Lord has fully illustrated the meaning of these words in the very chapter from which they are taken. For He therein teaches that the precept which forbids murder, does also, when rightly understood, forbid anger or hatred toward a brother; for this is the cause, and consequently the internal or essence, of all murder. (v. 22.) He teaches that the precept which forbids adultery, extends even to the thoughts and affections of man, and condemns all internal unchastity. (v. 28.) He teaches that the precept which condemns false swearing, does also condemn swearing of all kinds; and declares that whatever is more than yea, yea, nay, nay, cometh of evil. (v. 37.) Thus the Lord has shown us, in these and other similar examples, what He means by *fulfilling the law*, or *filling it full* (for this is the true meaning of the original word πληρῶσαι [plerosai] here employed). He evidently means that He had come to show the real substance, of which the outward ceremonial law was but the shadow—to show the divine fullness of the precepts of the Word, and thus to *fill the letter full* with spirit and with life; so that all who would be of that heavenly kingdom which He had come to establish, must attend to their inward motives not less than their outward actions—must let their righteousness be of the heart and the spirit, and thus exceed the righteousness of the Scribes and Pharisees, whose aim was merely to cleanse the outside of the cup and the platter. It is plain, therefore, that the Lord teaches in this chapter the existence of an internal or spiritual sense to the law.

Again: it is known to all familiar with the New Testament, that our Saviour generally taught by parables. In Matthew xiii. 34, it is said: “All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them.” The same thing is also declared in Mark iv. 33, 34: “And with many such parables spake He the Word unto them, as they were able to hear it. But without a parable spake He not unto them; and when they were alone, He expounded all things unto His disciples.”

Now the true meaning of a *parable*, is, any spiritual truth clothed in proper natural habiliments—in appropriate imagery drawn from the natural world. When natural objects and events are so selected and arranged as to form suitable vessels for containing divine and spiritual things, and thus to become a medium of transmitting these to the minds of men, then we have what, in Scripture

phraseology, is denominated a *parable*. Any one may convince himself that such is the true meaning of the term, by an attentive examination of some of the parables, in connection with the context: as, for example, the parable of the grain of mustard seed; of the treasure hid in the field; of the net cast into the sea; of the householder who sent forth laborers into his vineyard; of the marriage feast; of the ten virgins, and of the talents; for all these and other parables also, are declared to be representative images of the kingdom of heaven. They are said to be what the kingdom of heaven is *like unto*. And if we reflect that the kingdom of heaven is not external but internal—not natural but spiritual—as the Lord has Himself declared, “My kingdom is not of this world;” and again: “Behold, the kingdom of God is within you”—we may see that this kingdom is one which belongs to the mind or spirit of man; one whose government is of love according to truth; and hence that love and wisdom, or goodness and truth from the Lord, are the essentials of this kingdom. Therefore it must be something of these spiritual and essential principles of heaven, which is contained within the literal sense of the parables, and which constitutes their life and soul. It is on account of the internal meaning of the parables, that the kingdom of heaven is said to be like unto such things as are mentioned in the Word.

Moreover, wherever the Lord has explained the meaning of a parable, as that of the *sower*, for example, and that of *the tares and the wheat*, we find that all the natural objects therein mentioned, are made to signify something spiritual; and thus the parable is seen to have a spiritual sense. Thus in his explanation of the parable of the sower, He says: “When any one heareth the Word of the kingdom, and understandeth it not, then cometh the wicked [one], and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside. But he that received seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the Word, by and by he is offended. He also that received seed among the thorns, is he that heareth the Word; and the care of this world and the deceitfulness of riches choke the Word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the Word, and understandeth; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.” (Matt. xiii. 19—23.)

Here we see that the Lord makes the *seed*, mentioned in the parable, signify *the word of the kingdom*, *i. e.*, the truths of heaven and the church; the wayside, the stony and thorny places, and also the good ground upon which this seed falls, signify, according to this explanation, the different mental states of persons to whom heavenly truths are taught; and the fowls, the sun, and the thorns, denote the false persuasions and evil loves of the natural man, which destroy in various ways—signified by devouring, parching, and choking—the principles of heaven or “*the Word of the kingdom*,” before it has become appropriated to life. Thus we perceive, that, in the Lord’s explanation of this parable, a spiritual signification is given to each of the natural objects herein mentioned.

Again: in explaining the parable of the tares and the wheat, He says: “He that soweth the good seed is the Son of Man,” *i. e.* the Lord, who is the Divine Being, and from whom proceedeth all divine truth. “The field is the world,” *i. e.*, all human beings to whom truths are taught: “the good seed are the children of the kingdom,” *i. e.*, the good principles which proceed from and are the offspring of heaven: “but the tares are the children of the wicked [one],” *i. e.*, the evil principles which proceed from and are the offspring of hell: “the enemy that sowed them is the devil,” *i. e.*, hell, or all evil spirits in one complex: “the harvest is the consummation of the age,” *i. e.*, the full and final state of the church, and of every individual: “and the reapers are the angels,” *i. e.*, divine truths, which, as heavenly messengers, separate the tares from the wheat in every mind, or the false principles from the true, and the evil from the good.

Here, again, we find a spiritual meaning given by the Lord to each of the natural things mentioned in the parable. Now if all the Lord’s parables have a spiritual sense, and if the Holy Word be indeed the *Word of the Lord*, and if it be true that *He spake all things in parables, and without a parable spake He not*, then it follows of necessity that the Word must have a spiritual sense throughout.

But there are other passages in which the Lord teaches the existence of a spiritual sense in the Scripture, in a manner still more explicit. We are informed (Luke xxiv.) that after His resurrection, He appeared to two of the disciples as they were journeying toward Emmaus, “and beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concern-

ing Himself.” And when He had “vanished out of their sight,” “they said one to another, Did not our hearts burn within us, while He talked with us by the way, *and while He opened to us the Scriptures?*” (*v. 32.*) And when He appeared to them again, “He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.” And it is added, “*Then opened He their understanding, that they might understand the Scriptures.*” (*v. 44. 45.*)

Now what can be more demonstrative than this, in proof of the existence of an internal sense? For it is clearly implied by these words of our Lord, that the Scriptures contain a meaning which cannot be discerned unless the understanding be *opened* to perceive it. And if there be but one meaning to Scripture, and this its obvious and literal meaning, what idea can possibly be attached to these passages, which speak of the Lord’s *opening the Scriptures* to His disciples, and of His *opening their understanding, that they might understand the Scriptures?* If there were no interior sense to the Sacred Oracles—no meaning but what is manifest on the surface, would the Lord speak, as He has here spoken, of *opening* them?

Let one other text be cited in confirmation of our position, that the existence of an internal sense is actually taught in the Scripture itself; and then I will leave the subject for the reflection and further examination of all unfettered minds, who, in humility and sincerity, are earnestly seeking the truth.

It is recorded of our Lord, that He declared to the Jews on one occasion, “I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” (*John vi. 51.*) And when the Jews “strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.” (*v. 52, 53, 54.*) And we are told that “many of his disciples, when they heard this, said, This is an hard saying; who can hear it?” Then the Lord adds, by way of explanation, “It is the *spirit* that quickeneth; the *flesh* profiteth nothing; *the words that I speak unto you are spirit and are life.*” (*v. 63.*)

Now, can it be by virtue of their literal sense alone, that the Lord here declares his words to be spirit and life? Does He not say "It is the *spirit* that quickeneth?" And this agrees with what the Apostle saith, "The letter killeth, but the spirit giveth life." And are we not plainly taught in the passage just cited, that it is the literal sense — the outward, corporeal part — the mere *flesh* of the Divine Word, at which men stumble and take offense? And that, if we desire to know what that *living bread* is, which cometh down from heaven, and of which, whoso eateth shall live forever, we must look within the outward covering or "*flesh*" of the Word, (which *alone* doth not profit) to those pure and heavenly principles which are "*spirit and life*;" and with which, by the light of the New Jerusalem, the Sacred Scripture is seen to be everywhere filled.

Thus far, then, we have arrived in our argument. — In the last lecture it was my aim to show, from the character of many parts of the Sacred Scripture, the *necessity* of either admitting a spiritual sense, or of rejecting the Bible as the *Word of God* — a dread alternative indeed! — yet one on whose fearful brink multitudes are even now standing. And in this lecture I have endeavored to prove from the united testimony of the Apostles, of Moses, of the Psalms and the Prophets, and of the Lord Jesus Christ Himself, that there actually *is* a spiritual sense in the written Word.

As a piece of corroborative evidence it has also been shown, that, here and there along the horizon of the first Christian Church, the light of the spiritual sense has streamed through the clouds, and bathed the lofty mountain-tops with its resplendent brightness. It has been shown that some of the most distinguished luminaries in that Church have believed and taught, that the chief wisdom of God's Word lies within and above the sense of the letter.

It remains to exhibit, as I shall endeavor to do in succeeding lectures, something of the nature of the spiritual sense, and the principle according to which this sense is to be unfolded. And let it here be remarked, that the method by which we arrive at the spiritual sense, is not the cunning device of a man; neither is it fanciful, conjectural, or ingenious, as many suppose; but it is a matter of special divine revelation, and is of a nature so rational, orderly, and beautiful, that enlightened reason acknowledges it to be consistent with itself, with true science, and with all that is known of the beauty, economy, wisdom, and perfection of God.

Human ingenuity has spent all its force in vain attempts to invent a key by which to unlock the Divine Oracles. The Church has struggled long and hard to find her way back to the garden of Eden, by the dim light of her own intelligence. But this has not been permitted. Evermore at the entrance of the garden, are seated cherubim with a flaming sword, turning every way to keep the way of the Tree of Life. And in these latter times the Church has fallen into such an external and sensual state — has become so lost to genuine love and charity — has wandered so far away from her Father's house, that she would fain fill herself with the husks which the swine do eat. Nay, more: with her various, conflicting, and blind conjectures concerning the meaning of the Sacred Volume, multiplying her commentaries and swelling her libraries with confirmations of the mere *appearances* of truth, she has torn the letter of the Word all to shreds, and has come to regard its spiritual sense as of no account, and even as having no existence; thus, spiritually, fulfilling these words of the Lord, "They parted my garments among them, and upon my vesture did they cast lots."

Yes: human ingenuity has gone as far as it can go, in its endeavors to interpret aright the Word of God. It has done all that it can do, to give us a consistent and rational theory concerning the inspired Volume. But this Book, "written within and on the back side, and sealed with seven seals," — this Book, which "no man in heaven, nor in earth, neither under the earth, has been able to open," — this Book, "the Lion of the tribe of Judah *has* prevailed to open, and to loose the seven seals thereof." Let, therefore, the power, and riches, and wisdom, and strength, and honor, and glory, and blessing, be ascribed "to the Lamb that was slain," who alone is worthy of such homage.

Those who have any perception of the darkness and gloom that now overshadow the Church, and who are anxiously inquiring the way to Zion with their faces thitherward, let them come to the revelations that have been made for the New Jerusalem. Let them come to the light, — the glad and glorious light — of the spiritual sense of the Word as unfolded in the writings of Swedenborg, and "they shall walk and not stumble." Then, if they really desire to know the truth that the truth may make them free — free from evil loves and false persuasions — if they desire to know and to live the life of heaven, they shall understand the heavenly meaning of these words of the Lord, "The people that walked in darkness have seen a great light: they that dwell in the land of the

shadow of death, upon them hath the light shined." (Is. ix. 2. And then shall they also, in some degree, experience within themselves—in the clearer illustration of their minds, and the easier control of their turbulent passions—the fulfillment of these other words in the prophecy of Isaiah, "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but Jehovah shall arise upon thee, and his glory shall be seen upon thee. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah shall be unto thee an everlasting light, and thy God thy Glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended.") (Is. ix. 1, 2, 19, 20.)

LECTURE VI.

THE SACRED SCRIPTURE — SCIENCE OF CORRESPONDENCES, THE TRUE KEY TO THE SPIRITUAL SENSE.

Woe unto you, Lawyers! For ye have taken away the key of knowledge.—*Luke xi. 52.*

Is it not singularly strange, while every body is willing to admit that the volume of nature has just begun to be unfolded to human vision, and that, in the great globe of science, there yet lie innumerable strata unexplored and untouched, that people should be so unwilling to admit that any higher and purer truth is ever to be unfolded from the volume of Revelation? Is it not strange that Christians should so generally and pertinaciously insist, that all which ever will, or ever can, be known of the Word of God, has already been discovered by the learned men of former times? Is not this virtually to deny that there exists any analogy between the Word and the works of God? and to maintain that the former is a very superficial production, while at the same time it is admitted that there are infinite stores of wisdom in the latter, which yet lie concealed beneath the surface?

It was a pointed question once asked by Swedenborg, "Will it take ages to *discover* the truth, or ages to *acknowledge* it when discovered?" Does not the history of human progress show, that in proportion as a truth is great, and transcending the capacity of the age, it is either overlooked, forgotten, or rejected? Long and hard has truth ever had to struggle to penetrate the mists of human ignorance, prejudice, and error. Although it never comes to condemn, but always to save the world, yet at its advent has the world always pronounced its own sentence of condemnation. The disposition which men have shown ever since the Fall, to shut their eyes against the light, affords a striking commentary upon the words of our Lord, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." And even now, as ever, "the light shineth in darkness and the darkness comprehendeth it not."

It was intimated in a preceding lecture, that there is not to be
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found, outside of the New Church, any consistent, uniform, and well established principle of interpreting the Word of God,—nor, indeed, any rule for unfolding its spiritual sense. And for want of some such principle, biblical interpretation is necessarily loose, discordant, conjectural, and often contradictory. Each expounder of the Sacred Oracles is left, in a good degree, to the imperfect guidance of his own understanding, or even to the indulgence of the wild and giddy flights of his untutored imagination. Consequently each contrives to hammer, and bend, and twist the Scripture into a shape conformable to *his* ideas; and thus, in many instances, men give forth the dark counsels of their own intelligence, for living and eternal verities. Hence the almost countless number of dogmas in the Church of Christ, many of which neither harmonize with each other, nor with enlightened reason; and yet with some hammering, twisting, and grinding, they can all, in some measure, be confirmed by the literal sense of the Word.

These things being so, it is no wonder, what sensible men so often affirm, that the philosophy of the pulpit and the logic of the pulpit are very bad—are in many instances absolutely contemptible. Nor is it much wonder, while the vague conjectures of uninspired men, or the feeble flickerings of human intelligence, are given out for the veritable teachings of God's Holy Word, that the Sacred Volume should have fallen into such discredit as it has with multitudes.

To show that my assertion with regard to the discordant interpretations of the Word, and the various opinions that have been entertained upon this subject among biblical scholars, is not wholly gratuitous or unfounded, I will here cite the testimony of men, who certainly ought to know, and who cannot be suspected of any disposition to overstate the facts. The learned Bishop Marsh, in his first lecture upon the interpretation of the Scripture, says:

"If the interpretation of the Scripture were easy and obvious, there would be little or no diversity in the explanations which different commentators have given of the same passage. But if we compare the Greek with the Latin commentators, we shall frequently find such a variety of interpretation, as would appear almost impossible to be extracted from the same text. If we compare the Jewish commentators either with the Greek or with the Latin, we shall find as great a variety, though a variety of a different kind. If we compare our English commentators with any of the preceding, we shall find no diminution in the variety of interpretation. Nor do we find uniformity, either among commentators of the same language, or even among commentators of

the same church. It is true, that in all things relating to *doctrine* and *discipline*, the Church of Rome preserved, during several ages, an uniformity of interpretation, by the commentary which was called the *Glossa Ordinaria*. But when the revival of learning had opened new sources of intelligence, and the Reformation had restored the right of unfettered exposition, the *Glossa Ordinaria* was exchanged for new systems of interpretation, from Luther and Melancthon, from Calvin and Beza, from Grotius and Spanheim."—p. 271.

Mr. Birks, in his *Elements of Prophecy*, says, with reference to the Apocalypse:

"This present state of Apocalyptic interpretation is one, among many features in the actual condition of the Church, which should lead the Christian to humiliation and sorrow. That holy prophecy, which was given for the guidance of believers to the end of time, with such a peculiar solemnity and so repeated a blessing, still remains, to most Christians, a watchword of silent contempt, a signal for controversy, or a field for conjecture. Few, comparatively, seem to have gained for themselves an assured conviction *even on the main outlines* of its meaning."—p. 264.

Mr. Maitland, in his *Second Inquiry*, p. 86, remarks:

"When we reflect on the number and talents of the men who have attempted to illustrate the visions of St. John, and the *great discordance of opinions*, it would seem as if there must be something radically wrong, some fatal error, at the very foundation of all their systems of explanation, which is one great cause of the mistakes and confusion that appear to pervade them all. What this is deserves to be maturely considered."

Professor Tholuck, of the University of Halle, in Germany—a writer of high repute among biblical scholars—says:

"It is a matter of experience that there is no greater source of disquiet to the young theological student, than the *endless variety of opinions* in respect to the doctrines of faith and interpretation of Scripture, which are presented to him in the history of the church, and in the course of exegetical lectures. Even laymen, when aware of the want of accord among theologians in this latter respect, are often not a little disturbed; and it has been a case of actual occurrence, that one and another have been ready to take refuge from this disquietude in the Pope; where, as they suppose, the solution of all difficulties is to be found. They know not, or do not remember, the discrepancies of Catholic interpreters, not merely with one another, but even with themselves; how Augustine, for instance, in four different passages of his works, has given four different expositions of one text, while no Pope has ever yet decided which is the correct one."

"But who is there," continues the same author, "who would not at the first glance be justly disquieted, and even despair of any certain way to the understanding of the Scriptures, when on a single passage not less than *two hundred and forty-three* expositions are placed before us? as is done by Weigaud in his work on Gal. iii. 20. To these the author subjoins the two hundred and forty-fourth, which also has since been eclipsed by later attempts. It were well worth while thoroughly to weigh the causes of so enormous a discrepancy of opinion in the interpretation of the Holy Scriptures—a discrepancy of which the whole range of classic literature nowhere affords so portentous an example."—See *Bib. Repos. for Oct.*, 1833, p. 684-5.

Here are frank confessions indeed; and the source from which they come, is such as to leave no room to doubt their truth. And it would not be difficult to fill pages with similar admissions from the pens of theological writers, all going to show, not only a great want of agreement and uniformity in the interpretation of Scripture, but a great diversity of opinion in respect to *the nature and degree of the inspiration* which belongs to it.

And is the Scripture really the Word of God, and yet so loose, disorderly, and immethodical in the style of its composition, that there is no one uniform principle of interpretation applicable to all parts? Is it presumable, in the outset, that there would be less uniformity in the Word of God than in His works? And should we not expect that His Word, even in the style of its composition, would transcend every human production as far as His works transcend those of man, or as nature rises superior to art? And if the Scripture be composed according to some uniform plan—some fixed and eternal law of divine order (as we should suppose would be the case with a really divine composition)—then it is obvious that a knowledge of this principle of its construction is important to a right understanding of the Scripture. To know what the Scripture really teaches, we ought first to know the law of its composition, which alone can enable us to interpret it aright.

Now we believe and maintain that the Scripture is composed according to a fixed and uniform law, and that the nature of its divine style is disclosed in the theological writings of Emanuel Swedenborg. We believe also that the key to the true interpretation of the Word, is revealed in these writings for the use of the New Christian Church, which the Lord is now in the endeavor to establish upon earth. It is the design of this lecture to unfold ar-

exhibit, in some measure, the nature of that law according to which the Scripture is composed, and to illustrate its importance, at the same time that we are confirming its truth, by applying it to the interpretation of some portion of the Word.

But I shall assume in the outset that the reader already acknowledges the existence of a Divine Being—acknowledges that there is a God, and that He is a Spirit (John iv. 24); that He is essential Love (1 John iv. 16), and essential Wisdom (Jer. x. 12; John i. 1, 3); or Goodness itself (Luke xviii, 19), and Truth itself (John xiv. 6). I shall assume that the reader already believes that this Divine Being or Spirit, whose essence is love and wisdom, is not confined to time or space, but is always and everywhere present as the life and soul of everything that lives; as the forming, supporting, and animating principle of the universe.* I shall also assume that it is believed that men, animals, trees, plants, and every smallest blade of grass, do not live and grow *of themselves alone*, but by virtue of a constant influx into them of living principles from Him who alone is spirit and life. In short, I shall assume that it is believed, not only that man has a soul or spiritual principle, without which his corporeal part hath no life, but also that there is a spiritual principle within and throughout all nature, constituting its soul, life, and forming power; which principle is not blind, but is a constant emanation from the Omniscient Mind. I shall assume that there is already an acknowledgment of this, because it appears at once so obvious and rational, that I do not well see how a man can really deny it. I do not well see, for example, how any reflecting man can deny that he has a mind as well as a body, or that there is a spiritual as well as a material part appertaining to his constitution; and that all living things have within them a spiritual essence which the natural eye does not see, and which constitutes their life.

From the premises here assumed, therefore, the conclusion inevitably follows that *some* spiritual principle, *i. e.*, something of love and wisdom from the Lord, who is Love itself and Wisdom itself, must enter into and fill every single thing in the natural world, as its soul, essence, and forming power; just as the spirit of man, for example, enters into and fills with its own life every organ, mem-

* It will be shown in a subsequent lecture, when we come to treat of the doctrine of the Lord, that the New Church does not make God a mere abstraction, but a living Divine Person.

brane, gland, fibre, &c., of the human body. Thus all nature is seen to be but an effect, of which God, who is Spirit and the only Life, is the cause. Hence every single thing in nature—beast, bird, fish, insect, air, water, trees, stones—and every natural phenomenon that we witness around us, is only an effect, of which *some* spiritual principle proceeding from the Lord as its centre and source, is the internal and producing cause. Nature, therefore, in one complex, is the clothing of the Divine—the outer garment of God; as the body of man is the clothing or material garment of his soul. Consequently every single object and phenomenon in nature is the outer garment of some particular portion of the Divine, or of some order and degree of goodness and truth; for in the Lord there are all orders and degrees of love and wisdom, or of goodness and truth. This, I think, must appear perfectly rational and incontrovertibly true to every man who is not an atheist, and thus in the denial of any spiritual principle as the creative power and real cause of all effects in nature.

That *some* spiritual principle, therefore, enters into each and every single object in nature, and stands related to it as cause to effect, is a perfectly rational conclusion, and one that is legitimately drawn from premises which must be admitted by all who acknowledge the existence of a Divine Being. Now this relation between certain spiritual principles which proceed from the Lord, and the effects or forms which these principles produce, is what, in New Church phraseology, is termed *Correspondence*; and the knowledge of this relation between ultimate effects and the spiritual principles which enter into them as their cause, or between the forms of things and their essence, is called the *Science of Correspondences*.

"That all things in nature," says Swedenborg, "both in general and in particular, correspond to things spiritual, and in like manner, all and every thing in the human body, is shown in the treatise on *Haven and Hell*. But what is meant by correspondence has to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the chief of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were churches representative of spiritual things; and their ceremonies,

and their statutes, which were rules for the institution of their worship, consisted of mere correspondences; in like manner, everything in the Israelitish church, their burnt-offerings and sacrifices, with all the particulars belonging to each, were correspondences: so also with the tabernacle, with all things contained in it: and likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of first-fruits; also, the priesthood of Aaron and the Levites, and their garments of holiness; and beside the things above-mentioned, all their statutes and judgments, relating to worship and life, were correspondences. Now forasmuch as divine things fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences; and for the same reason the Lord, in consequence of speaking from Divinity, spoke by correspondences; for whatever proceeds from Divinity, when it comes into outward nature, manifests itself in such outward things as correspond with what is divine; which outward things become then the repositories of divine things, otherwise called celestial and spiritual, which lie concealed within them."—*D. S. S. n. 20.*

The reason why this relation of which I have spoken, is called *correspondence*, is, because the peculiar organization, shape, color, and all the sensible qualities which belong to any object in nature, correspond to the quality of the spiritual principle which enters into it as its producing cause, as perfectly as the body of man corresponds to his soul. Every natural object was created for some particular use in this natural world; and all its sensible properties correspond to this natural use, as an effect to its cause; and this natural use corresponds in the same manner to the spiritual use of the object, or to the spiritual principle which is the cause of its natural use.

Thus the sun, air, water, &c., have each of them from creation, certain peculiar sensible properties; and these properties are adapted to produce certain effects, which are the natural uses of these objects, and to which they therefore correspond as cause to effect. Illumination is one of the uses which results from the sun's peculiar properties; and hence this use is correspondent to the sun's peculiar form or constitution. Water performs no such use as this; therefore it does not correspond to it. And the natural uses of these objects correspond to certain spiritual uses, or to spiritual principles from which the natural use results as an effect from its cause. Thus the sun, as being the source of light and heat to the natural world, corresponds to the Lord, who is the source of all spiritual light and heat, or of wisdom and love, to angels and men. Therefore the sun,

when mentioned in the Word, signifies the Lord. The *light*, which proceeds from the sun, because it enables us to see natural objects, to travel about, and to perform various natural uses, corresponds to *truth* which proceeds from the Lord, and which enables us to discern spiritual things, *i. e.*, to understand the quality of various affections and thoughts, to travel on our spiritual journey, and to perform various spiritual uses, or the great work of regeneration. Therefore *truth* is what is spiritually signified by *light* when mentioned in the Word. The *heat* which proceeds from the sun, because it supplies the earth with natural warmth, and is that principle which animates, vivifies and quickens all natural things, corresponds to *love* which proceeds from the Lord, which supplies the soul with spiritual warmth, gives vitality to the affections, and is the vivifying and quickening principle of all spiritual life. Therefore *love* is the spiritual signification of *heat* when mentioned in the Word. The *atmosphere*, because it is the means of tempering the rays of the sun and transmitting them to the earth, corresponds to that pure and elevated principle of the human mind which intends *use*, and which is, therefore, the medium of transmitting the celestial beams of goodness and truth from the spiritual Sun to the lower regions or the earth of our minds. For it is to be observed that the doctrines of the New Church teach, that no man is regenerated *instantaneously*; but, on the contrary, that the heavenly principles of goodness and truth are brought down gradually and successively into the region of the natural mind, and just in the degree that we are willing to shun their opposites, and to perform uses from love to the Lord and for the good of the neighbor — *i. e.*, from a genuine love of use. Thus the affection of *use* is our spiritual atmosphere, or the medium through which goods and truths — the rays of the spiritual Sun — find access to the lower region of our minds. Therefore the atmosphere in its spiritual sense, signifies the love of use, or use itself. Again : *water*, which, among various other uses, is employed for quenching thirst, and for cleansing things of their natural impurities, corresponds to *truth* as employed in quenching spiritual thirst, and cleansing the mind of its impure thoughts and affections. Therefore when water is spoken of in the Word in reference to these uses, it signifies, in the spiritual sense, the use of truth in satisfying the thirsty soul and washing away our spiritual impurities.

Now the use of the natural objects here mentioned, proceeds from the use of the spiritual principles which they denote, as an effect

from its cause. Therefore it is that these natural things are said to *correspond* to such spiritual principles.

These few examples are sufficient to give some general idea of the doctrine of correspondence — a doctrine which is not only rational and philosophical, but which it seems absolutely *necessary* to admit, unless we deny the existence of a Divine Being, and consequently deny that there is an influx of divine or spiritual principles from Him into the various forms which exist in nature. According to this doctrine, all things around us are significant. All material things, and all natural phenomena, are symbols of certain spiritual principles and their operation in the mind of man. The entire volume of nature is, what Bishop Warburton calls the prophetic writings, *a speaking hieroglyphic*. This natural world, being the world of effects, is but an out-birth from the Deity, in every single object and operation of which, is mirrored some principle of the Divine Mind, either in its pure or perverted form. Each thing, therefore, represents by correspondence, some specific spiritual principle — something of thought and affection, or of the wisdom and love of God, which enters into it as its forming power, and constitutes its real essence.

And inasmuch as man was created an image and likeness of God, therefore everything in the natural world must also represent by correspondence some spiritual principle appertaining to the mind of man. To make this subject still plainer, it is as if particular affections and thoughts, or specific human principles, proceeding in the first instance from the Lord, were taken out of man, and each embodied in some natural form ; which natural form is in all respects perfectly correspondent to the quality of the spiritual principle which enters into and fills it, and of which it is, therefore, a perfect type, or representative image. For example, one principle taken out of the human mind, and, separate from all others, being clothed with matter, or embodied in a natural form, becomes a horse, another a sheep, another a lion, another a dove, &c. And thus throughout the vast range of nature, we have all the principles of the human mind individualized and embodied in form.

And here it should be remarked, that, as every pure and heavenly principle is capable of being perverted by man, and thus turned into something of an opposite nature — every good into its opposite evil, and every truth into its opposite falsity — so there are in nature forms which embody and thus represent by correspondence these opposite or infernal principles; such, for example, are all unclean

things, ferocious animals, poisonous plants, venomous reptiles, &c. According to Swedenborg, something like this individualization of the principles of the human mind just hinted at, and their embodiment under correspondent external forms, actually takes place in the spiritual world. There, both angels and evil spirits behold in the objects around them the forms of their own loves. Their affections take to themselves certain external forms according to their quality, and thus the principles which are active in their minds at any time are presented in effigy before their eyes. The angels therefore behold around them, delightful fields with sportive sheep and lambs, little children playing in flower gardens, warbling birds of beautiful colors, and other like pleasing imagery; while those of the infernal kingdom look upon scenes of barrenness and horror, and behold therein the ugly forms of savage beasts and offensive birds. Hear what Swedenborg says upon this subject:

"No one can know what is the quality of the life of the beasts of the earth, of the birds of heaven, and the fishes of the sea, unless it be known what their soul is, and the quality thereof. That every animal hath a soul is a well known thing, for they live, and life is a soul, wherefore also in the Word they are called living souls. That the soul in its ultimate form, which is corporeal, such as appeareth before the sight, is the animal, cannot be better known from any other source, than from the spiritual world: for in the spiritual world, in like manner as in the natural world, there are seen beasts of all kinds, and birds of all kinds, and fishes of all kinds, and so like in form, that they cannot be distinguished from those which are in our world; but the difference is, that in the spiritual world they exist apparently from the affections of angels and spirits, so that *they are appearances of affections*; wherefore they also vanish away as soon as the angel or spirit departeth, or his affections ceaseth. Hence it is evident that their soul is nothing else [but some human affection]; consequently that there exist as many genera and species of animals, as there are genera and species of affections."—Ap. Ex. 1199.

"Inasmuch as the universal heaven is distinguished into societies, in like manner the universal hell, and also the universal world of spirits, and the societies are arranged according to the genera and species of affections, and inasmuch as the animals there are appearances of affections, as was just said above, therefore one kind of animal with its species appears in one society, and another in another, and all kinds of animals with their species in the whole together. In the societies of heaven appear the tame and clean animals, in the societies of hell the savage and unclean beasts, and in the world of spirits, beasts of

a mediate character. They have often been seen by me, and it has been given thereby to know the quality of the angels and spirits there; for all in the spiritual world are known from the appearances which are near and about them, and their affections from various things, and also from animals. In the heavens I have seen lambs, sheep, goats, so similar to those seen in the world that there is no difference; also turtle-doves, pigeons, birds of paradise, and several others of a beautiful form and color; I have seen likewise various kinds of fish in the waters, but these in the lowest parts of heaven. But in the hells are seen dogs, wolves, foxes, tigers, swine, mice, and several other kinds of savage and unclean beasts, besides venomous serpents of many species, likewise crows, owls and bats."—*Ibid.* n. 1200.

But it must not be supposed that the objects here spoken of as seen in the spiritual world, are material, like similiar ones in this world. They are the substantial and correspondent forms of particular affections, and, like every thing else in that world, are all spiritual. as is evident from its being said that they disappear as soon as the affections, which are their soul and life, cease.

From what has been said, it will readily be seen that *a pure correspondence* is something quite different from those figures of speech called *metaphor* and *simile*, wherein one thing is taken to represent another to which it bears some analogy. For although a metaphor or simile *may be* a pure correspondence, it *may also be*, and often is, based on the apparent analogy existing between things that are the same in kind; whereas correspondences are based, not on any *apparent* analogy, but on a *real and eternal* relation subsisting between the natural and the spiritual, as that between body and soul, or between an effect and its producing cause.

Any one who reflects upon this relation may see that it is not arbitrary, nor fanciful, nor in any degree dependent upon the understanding or will of man; but that it is a law of divine order in creation, as fixed as any of the laws of nature, and as exact as the science of mathematics. This eternal relation between natural and spiritual things, which is called correspondence, exists, because the natural world exists *from a spiritual cause*.

Now although the knowledge of this science of Correspondences, as a Science, has been lost to the world for thousands of years in consequence of the depravity of man, yet there has ever remained some perception and acknowledgment of its existence. It is said, for example, that *light* is used in all languages, as the representative image of truth in its power of illustrating the human understand-

ing. There is also a common perception among men that sheep, lambs, doves, &c., correspond to certain principles or affections of the mind, which are pure and innocent; and hence they are so often selected as the fit representatives of such affections; while bears, wolves, serpents, and the like, are commonly chosen to represent the opposite affections. The foundation of all excellence in the arts of painting and sculpture, is based upon the Science of Correspondences, a portion of which the artist receives by influx. For it is the great aim of those who cultivate these arts in their higher departments, to represent by sensible colors, and to embody under material forms, certain ideas or principles which appertain to the mind, and which are therefore spiritual. The artist labors to give a visible form to his conceptions, either on canvas or in marble; and if his power of execution be equal to his conception, there will be a perfect correspondence between his picture or statue, and the idea which he had endeavored therein to express. The works of the greatest masters in poetry also, and those destined to live the longest, will be found, on careful examination, to contain the most of pure correspondences. For it is to be observed that genuine poetry is identical with truth. It is the *truth* in these works which is their living principle, and the source of their power over men, and which promises to them an enduring fame.

Moreover, as we go back to the period of remote antiquity, especially as we journey eastward and explore the arcana of oriental literature, we find still more of the remains of the Science of Correspondences; for the highly *figurative* style, as it is called, of Asiatic literature, is a thing well known among men of learning. But the country which most abounds in the remains of this science at the present day, is Egypt, the land where anciently the Science of Correspondences was most studied, and where, as a *science*, it took its departure from among men: for the hieroglyphics upon the monuments of Egypt are natural symbols of certain ideas, and hence were chosen as the fit representatives of things that are spiritual; and although they are not pure, but somewhat perverted correspondences, yet this science, the revival of which commenced with the revelations made through Swedenborg, is the only key by which the true and full meaning of these Egyptian figures can ever be unlocked.

Again: the Science of Correspondences explains the origin of the idolatrous practices of different nations. The most ancient people upon this earth were pure and innocent, and were *in causes*,

i. e., they were in the orderly reception and exercise of those spiritual principles which proceed from the Lord, and which enter as the producing cause into all natural effects. They had, therefore, a perception of the internal quality of things, thus of the spiritual import of the objects around them. They saw heaven mirrored in the things of earth. When they looked on nature, their thoughts did not rest there, but immediately rose above nature to the spiritual things which were symbolized by the objects they beheld. When they looked at the sun, for example, they thought of the Lord, of whom the sun is the natural representative image. But as man turned from the true worship, acknowledgment, and love of the Lord, to the love of himself, and let his thoughts down from heavenly to earthly things, he gradually lost his perceptions of the spiritual in the natural; and thus, ceasing to think of the Lord as represented in the natural sun, in proportion as he ceased to worship Him "in spirit and in truth," he came at length to worship the natural symbol — the sun itself.

Similar remarks will apply to other idolatrous practices; for they all had their origin in the Science of Correspondences. The following extract contains Swedenborg's account of the origin of idolatry:

"The reason why the idolatries of the Gentiles of old took their rise from the Science of Correspondences, was, because all things that appear on the face of the earth have correspondence; consequently, not only trees and vegetables, but also beasts and birds of every kind; with fishes and all other things. The ancients, who were versed in the Science of Correspondences, made themselves images, which corresponded with heavenly things; and were greatly delighted with them by reason of their signification, and because they could discern in them what related to Heaven and the Church. They therefore placed those images not only in their temples, but also in their houses; not with any intention to worship them, but to serve as means of recollecting the heavenly things signified by them. Hence, in Egypt, and in other places, they made images of calves, oxen, and serpents, and also of children, old men, and virgins; because calves and oxen signified the affection of the natural man; serpents, the prudence of the sensual man; children, innocence and charity; old men, wisdom; and virgins, the affections of truth; and so in other instances. Succeeding ages, when the Science of Correspondences was obliterated, began to adore as holy, and at length to worship as deities, the images and resemblances set up by their

forefathers, because they found them in and about their temples. The case was the same with other nations; as with the Philistines in Ashdod, whose god, Dagon (concerning whom, see 1 Sam. v. 1, to the end), was, in its upper part like a man, and in its lower part like a fish; the reason of which was, because a man signifies intelligence, and a fish, science, which make a one. For the same reason, the ancients performed their worship in gardens and groves, according to the different kinds of trees growing in them, and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and every particular tree something that had relation thereto; as the olive, the good of love; the vine, truth derived from that good; the cedar, good and truth rational; a mountain signified the highest heaven; a hill, the heaven beneath. That the Science of Correspondences remained amongst many eastern nations, even till the coming of the Lord, may appear also from the wise men of the east, who visited the Lord at His nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9, 10, 11); for the star which went before them signified knowledge from heaven; gold signified celestial good; frankincense, spiritual good; and myrrh, natural good; which are the three constituents of all worship."—D. S. S. 23.

Sufficient, I trust, has now been said in explanation of the Science of Correspondences. The reader will see, in what has been said, sufficient reason for admitting that this science is based upon a fixed and eternal law of divine order, according to which alone creation can proceed. For spiritual principles, as they descend from the Lord, clothe themselves in ultimate forms correspondent with their quality.

Here, then, in this Science of Correspondences, which was anciently esteemed the Science of Sciences, we discover the law according to which the Divine Word is composed; for the Scripture is written throughout according to correspondences. The Divine Wisdom could not descend to a level with the human understanding, in any other way than by clothing itself in a garb of natural objects and events. The Lord could not speak to man without speaking in pure correspondences, any more than He could create things in nature without an influx of spiritual principles into correspondent natural forms; for neither the one nor the other would be according to His divine order. And as with the volume of nature, the further we descend beneath its surface, and the more we explore its interior structure and laws, the more curious, won-

derful, and perfect do we find it all, so it is with the Sacred Scripture.

And here we discover a complete analogy between the Word and the works of God. Here, too, we learn something of the true nature of inspiration, and wherein the divinity of the Word consists. We see that the Scripture is divine even to ultimates; and that it surpasses every human composition, not only in the nature of its contents, but also in the style of its composition, in the same manner and degree that the works of nature transcend the works of art. And if it be really what it claims to be—THE WORD OF GOD—should not this be the case?

In this principle of correspondence, therefore, according to which the Word is composed, we discover a rule, and the *only* rule, for the spiritual interpretation of the Word;—a rule, as we have seen, not arbitrary, nor fanciful, nor of any *man's invention*, but orderly, rational, and fixed as the laws of creation. Men may deny and reject it if they will, but their denial and rejection can never alter its truth.

From what has been said it will readily be seen, that if the Word be composed agreeably to the law of correspondence between natural and spiritual things, it *must* contain an external and an internal, or a natural and a spiritual sense throughout. And such, as we learn from the writings of Swedenborg, is actually the case. Moreover, it has been shown from the Scripture itself, in the two preceding lectures, not only that it is *necessary* to admit an internal sense, but that such a sense *does actually exist*. The Word in its natural sense, as we all know, treats much of things personal, local, and temporary; but in its spiritual sense, it treats of the eternal laws of our spiritual life,—of principles which are universal, and which have a living and present application to human minds, in all times and in all places.

Thus, by virtue of its internal sense, the Bible, like the face of nature, is forever fresh and fragrant with beauty and with love. The words of the Lord, like His works, are everywhere filled with spirit and with life.

I will now proceed to illustrate the importance of the principle just explained, by applying it, as a rule of spiritual interpretation, to some portion of the Word. And I trust that in doing this, the truth of the principle itself will be made to appear still more evident. I cannot do more in the present lecture, however, than give

a very general, and perhaps quite imperfect, idea of the Science of Correspondences in its application to the interpretation of the Scripture.

Take first, for the illustration of our rule, that portion of the Word embraced in the first three chapters of Genesis, and which treats of the creation and fall of man. This is chosen as well because we cannot elicit from the letter of the text a meaning that consists with reason and true science, as because there has been, and is still, among the learned in the Christian Church, so much doubt and disagreement in regard to what these chapters really mean—particularly the third chapter, which contains the account of man's temptation and fall.

As the first chapter of Genesis has commonly been regarded as containing an account of the creation of this natural world, so the third chapter has generally been thought to contain a piece of literal history also—(though upon this point theologians have not been, and are not at the present day, by any means agreed). Consequently much labor and learning have been expended in fruitless endeavors to ascertain upon what precise spot of this natural globe the garden of Eden was located; and pages—perhaps it might be said with truth, *volumes*—of absurd and foolish stuff have been written about the forbidden tree and its fruit, and the probable kind of animal meant by *the serpent*. Not a few, in their fanciful speculations, have supposed the forbidden fruit to have been *apples*.

But I will not weary my readers with the many absurd and ridiculous things, which men, following the blind guide of their self-intelligence, have written upon this portion of the Word. Forgetting that the Lord's words are spirit and life, they have been ever looking *outward* upon the world of nature for the garden of Eden, the serpent, and the forbidden fruit, instead of looking *inward* upon their own souls for the spiritual principles denoted by these things. And when we consider the mass of absurdity that has been written upon this chapter, and the strange conclusions which have been deduced from it, can we wonder much at the language of that celebrated infidel, Diderot, when he says: “The God of the Christians for an apple, punished all the human race and killed his own son. This only proves that God is a father, who makes a great deal to do about his apples, and cares very little for his children.”

I ask if it be not professing Christians themselves, who have

put this profane language into the mouth of that infidel writer? But to our work of interpretation.

According to the writings of the New Church, the first eleven chapters of Genesis do not contain a literal history, as has commonly been supposed; but true history commences with the call of Abraham at chap. xii. Nevertheless it is taught by Swedenborg, that these first chapters of Genesis make a part of the Word of God, and are therefore divinely inspired, being written according to correspondences. And the reason why they are composed in the historical form, is, because the most ancient race of men, who, on account of their innocence, had a perception of the internal quality, and hence of the spiritual meaning of everything around them, took peculiar delight, not only in clothing their affections and thoughts with correspondent natural imagery, but also in arranging that imagery into a historical series. “They not only,” says Swedenborg, “expressed themselves by representatives, but also reduced their thoughts into a kind of historical series or arrangement, in order to give them more life, and in this they found the sweetest delight and entertainment.” — *A. C. n. 66.*

Hence, according to our author, *Adam*, who is said in the first chapter of Genesis, to have been created an image and likeness of God, does not mean any particular individual by that name, as generally supposed, and as, indeed, appears in the literal sense; but this name denotes the most ancient Church, or all the men who belonged to that Church. In a sense abstracted from persons, it signifies the genuine principles both of love and faith, which constituted the essence and life of that Church—which are, indeed, the essence and life of every *true* Church.

Moreover, we are taught in the writings of the New Church, that all the proper names mentioned in Scripture, which, in their literal sense apply to particular persons, in their spiritual sense denote universal principles of the human mind, either in true or in perverted order. Each name being given by inspiration of God, has, therefore, an internal sense, in which it denotes some specific but universal principle of the Church, or the human mind. And herein Swedenborg agrees with what the Apostle teaches, viz.: that “no Scripture is of any private interpretation.” If names were limited in their application to particular individuals, the interpretation evidently would be *private*. Besides, it is well known to those acquainted with the Hebrew language, that all the proper names in that language are significant. Thus, for example, *Judah* signifies

the praise of the Lord ; Melchizedek signifies king of righteousness ; Horeb signifies dryness or solitude ; Heshbon signifies industry or thought, &c.

That *Adam* does not denote any particular individual, but the principles of love and truth, or charity and faith perfectly united in the human mind — as they were in the minds of the men of the most ancient Church — appears evident from the chapter where this name is first mentioned. For it is written (Gen. i. 26), “And God said let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowls of the air,” &c. And in the next verse, “So God created man in his own image, in the image of God created He him ; male and female created He them.” And again (Gen. v. 2.) : “Male and female created He them ; and blessed them, and called their name *Adam*.”

Here it is declared that both the male and female were called *Adam*. And not only so, but it is said in the first chapter that He created both of them on the sixth day : whereas no mention is made of the creation of the woman *Eve*, until near the close of the second chapter, which appears to be some time after the Lord had rested on the seventh day.

Now in the language of correspondence, according to which I have said the whole Word is written, *male* signifies the intellectual principle of the Church, or of any man of the Church — together with all of understanding, thought, and the truths of faith, which appertain to that principle ; and *female* signifies the will-principle of the Church, or of any man — together with all of love, affection, and the goods of charity, which appertain to this principle. Swedenborg says : “The most ancient Church called the understanding in the spiritual man *male*, and the will *female*, which when they acted in unity they styled a marriage : from that Church was derived a form of speaking, which became usual, that the Church itself, by reason of the affection of good, was called daughter, and also virgin ; as the virgin Zion, the virgin Jerusalem, and also wife.” We see, in the characteristic mental qualities of the two sexes, an illustration of the correspondence and internal sense of the terms *male* and *female*. For the *male* of our species, is pre-eminently a form of the understanding ; while the *female* is pre-eminently a form of affection.

I have said that all things in the natural world correspond to spiritual principles, which appertain to the human mind. Therefore, when natural things are mentioned in the Word, they signify

these spiritual principles. Consequently the creation and orderly arrangement of all natural things correspond to and signify *the new spiritual creation* ; *i. e.*, the renewal of man’s spirit, and the orderly arrangement in his mind of all spiritual principles. And so we are taught in the writings of Swedenborg that the first chapter of Genesis, which *appears* to treat of the creation of this natural world, does in reality treat of the regeneration of man, and describes, by correspondences, the spiritual changes and operations which take place in the human mind ; or the works which the Lord performs within man while He is creating him anew into His own image and likeness. The mind of the natural man is in a state of spiritual darkness, disorder, and emptiness. Hence, before regeneration, or before the spirit of God moves upon the faces of the waters, his state corresponds to, and is therefore represented by, the *earth* * when it “was without form and void ; and darkness brooded over the faces of the deep.” But when the intellectual principle of man is illumined from the Word, and is formed according to Divine Wisdom, *i. e.*, when a man thinks and understands nothing but what is in agreement with Divine Truth — and when his will principle is formed into an agreement with the Divine Love, *i. e.*, when the man wills and loves nothing but what Divine Truth teaches to be good and right — then there exists in his mind the celestial marriage of goodness and truth. His will and understanding act together in perfect union. The man becomes a *living soul*. He is then spiritually created, *male and female* ; for both his understanding and his will are formed anew, and he is made into the image and likeness of God. *Image* is here predicated of the understanding when formed into an agreement with the Divine Truth ; and *likeness*, of the will, when formed into an agreement with the Divine Love. And because man is not able to regenerate himself — because Divine Truth from the Lord illuminates his understanding and so forms it into an image of itself, and Divine Love

* The Hebrew word אָדָם (*adāmāh*) which is translated *earth* is a derivative from אָדָם (*adām*) which is translated *Adam*, and sometimes *man*. And inasmuch as the earth, together with all things appertaining to it, subsists by an influx of human principles from the spiritual world, and hence represents, by correspondence, all the principles of the human mind or of the church with man, we may therefore see why the *earth*, when mentioned in the Word, denotes the Church, as was shown in a former lecture ; and also why *Adam* signifies the most ancient Church, or any Church in a state of true order.

from the Lord vivifies his will and also creates that into a likeness of itself, and Divine Power from the Lord enables him to resist and put away evil and do what the truth requires, therefore this creation is spoken of as the work of God.

The six days' work mentioned in this chapter, correspond to and signify all the states of spiritual labor — all the temptations and combats with evil spirits, which man has to endure while he is becoming regenerated. And the seventh day which is called the Sabbath, and the Lord's day, corresponds to and signifies a state of internal peace and rest; such a state as a man arrives at when he has overcome and subdued in himself all infernal propensities, and rests from his spiritual warfare. This state is called the Lord's day, because it is one in which the man suffers himself in all things to be led and governed by the Lord. Moreover Sabbath, in the Hebrew language, means *rest*.

Those who desire to know the correspondence and internal sense of each particular thing mentioned in this chapter, are referred to the first volume of Swedenborg's *Arcana Cœlestia*. The following is a very brief exposition of its internal sense, in the author's own language :

"The six days, or times, which are so many successive states of the regeneration of man, are in general as follows :

"The *first* state is that which precedes, as well that from infancy as that immediately before regeneration, and is called void, emptiness, and thick darkness. And the first motion, which is the mercy of the Lord, is the spirit of God moving itself on the faces of the waters.

"The *second* state is, when a distinction takes place between the things which are of the Lord, and the things which are proper to man: the things which are of the Lord are called in the Word remains, and are here principally the knowledges of faith, which man has learned from infancy, which are stored up, and are not manifested till he comes into this state : which state at this day seldom exists without temptation, misfortune, or sorrow, which effect, that the things which are of the body and the world, consequently which are proper to him, become quiet, and as it were die. Thus the things which are of the external man are separated from the things which are of the internal: in the internal are the remains, stored up by the Lord till this time, and for this use.

"The *third* state is, that of repentance ; in which, from the internal man, he speaks piously and devoutly, and brings forth goods, as the works of charity, but which nevertheless are inanimate, because he considers them from himself: and they are called the tender grass, then the herb of seed, and afterward the tree of fruit.

"The *fourth* state is, when he is affected with love, and illuminated by faith : he before discourses piously, and brought forth goods, but from the state of temptation and distress, not from faith and charity; wherefore these are now enkindled in his internal man, and are called two luminaries.

"The *fifth* state is, that he discourses from faith, and thereby confirms himself in truth and good : the things then produced by him are animated, and are called the fishes of the sea, and the birds of the heavens.

"The *sixth* state is, when from faith, and thence from love, he speaks truths, and does goods ; the things which he then produces are called the living soul, and beast. And because he then begins also to act from love, as well as from faith, he becomes a spiritual man, which is called an image. His spiritual life is delighted and sustained by such things as are of the knowledges of faith, and of works of charity, which are called his meat; and his natural life is delighted and sustained by such things as belong to the body and the senses, from whence a combat arises, until love reigns, and he becomes a celestial man."

Now when a man has been brought into this fully regenerate state, which is denoted by Adam — when he has become an image and likeness of the Lord, having his thoughts all of truth and his affections all of love, then his mind is in a state of heavenly order, and he experiences internal but unspeakable joy, rest, delight, and peace. And so long as he continues to acknowledge the Lord as the source of all his sweet affections and fragrant thoughts, so long he receives the delights of true life from their eternal Fountain, and is unspeakably happy.

This heavenly state of mind is what corresponds to, and is therefore denoted by, *the garden of Eden*, wherein it is said the man was placed after he had been created. In the writings of Swedenborg, we are taught that all the names of places mentioned in the Word, correspond to, and thence signify, certain states of the mind, or of the Church with man. A *garden* corresponds to and signifies intelligence, and *Eden*,* love. Therefore *the garden of Eden* corresponds to and signifies that celestial state of mind, in which man, by virtue of the purity and disinterestedness of his love, receives true intelligence and wisdom from the Lord, and enjoys the purest delights of life.

That the garden of Eden here mentioned does not signify any particular spot of natural earth, but a certain state of man's

* *Eden*, in the Hebrew language, means pleasure or delight

affections and thoughts, is manifest from the mention made of it in Ezekiel xxviii. 13. It is there said concerning the king of Tyrus, "Thou has been in Eden, the garden of God; every precious stone was thy covering." Now it is a common opinion that no one ever entered the garden of Eden after Adam was expelled from it; and certainly, if a literal garden is to be understood, it is quite improbable that this king of Tyre could ever have been in it; for, according to common chronology, he was not born till more than 3000 years after Adam's expulsion from Eden.

No.—Men of learning may cease their fruitless search for the garden of Eden upon some spot of this natural earth; for sure it is they will never find it there. Nowhere in this outward world, but only in the soul of man—in the regenerate and well ordered mind—is the true garden of Eden, the paradise of God. Whoever hath his understanding enlightened by the Divine Truth, and his will vivified and actuated by the Divine Love, having all his affections and thoughts brought into agreement with the will and wisdom of God, and is thus made a living soul—spiritually created anew after the image and likeness of the Lord Jesus Christ—he is in the garden of Eden, and every precious stone is his covering; for all the precious truths of Revelation (which are the things denoted by precious stones) are his spiritual protection and covering—the fullness and perfection of his wisdom, the ornament and beauty of his mind.

Thus doth the Lord now, as in the most ancient times, place in the garden of Eden every one whom He creates a living soul after his own image and likeness. And there, too, "He causes to grow every tree that is pleasant to the sight and good for food." For in this celestial state, He causes to spring up in the mind the spiritual things to which beautiful trees and delicious fruits correspond—those clear perceptions and blissful loves, which delight and nourish the soul of man:—"The Tree of life also in the midst of the garden."

And since the garden of Eden denotes not a place, but a certain state of the human mind, it is obvious that the *Tree of Life* in its midst cannot be understood as denoting any natural tree, but the inmost and life-giving principle of all man's intelligence and affections. Every man has some ruling love, and according to its quality, is the quality of all his subordinate loves. This ruling love is in all his affections and thoughts, and forms their inmost principle. Hence it is in their midst. The affections of the natural

man are all selfish, because his ruling love is the love of himself. But the supreme love of the angels, and of all men who are like angels—all who are in a state of mind denoted by the garden of Eden—is, love to the Lord. They perceive and acknowledge that the Lord alone is Life, and the living source of all their intelligence and love. And because they love Him supremely, and look to Him in all things, therefore He is the *Tree of Life* in the midst of their garden. *Tree*, in a subordinate sense, corresponds to and signifies the Church, or a man of the Church, in respect to both faith and charity: its leaves correspond to the truths of faith, and its fruit to the goods of charity. And since the Lord is the only life, and the only source of goodness and truth to men, therefore *Tree* is here used in its supreme sense, because it is called the *Tree of Life*; and it signifies the Lord as to his divine, life-giving wisdom and love.

While man remains in the garden of Eden, this *Tree of Life* must be in the midst. For while he remains in a celestial state, he loves the Lord supremely, and acknowledges Him as the inmost, source, and life, of all his affections and thoughts. And while he lives in the performance of good uses from the Lord, acknowledging Him as the inmost and supreme source of all his will, and wisdom, and power to do good, he eats the fruit of this *Tree of Life*; for then his mind is continually fed and nourished with the heavenly graces of innocence, mercy, forbearance, peace, wisdom, intelligence, humility, and love; and these, with all other heavenly principles, become appropriated to him, and as it were, incorporated into his spiritual being.

As there is spiritual food or things which nourish the mind, corresponding to natural food or things which nourish the body, so there is such a thing as spiritual eating, which corresponds to natural eating; and to eat, spiritually, is to receive into our minds the spiritual things of truth and love in such a manner that they become appropriated to our spirits, and incorporated with them, as natural food is appropriated to, and incorporated with, our bodies. Hence the Lord saith: "Whoso eateth my flesh, and drinketh my blood, hath eternal life." (John vi. 54.) *Flesh* corresponds to and signifies the good of love; and *blood* corresponds to and signifies the truth by which that good is nourished and made spiritually alive. To eat the Lord's flesh, therefore, signifies to have the good of His divine love incorporated with our will; and to drink His blood signifies to have the truth of His divine Wisdom or Word incorporated with

our understanding. Whoever is in this state, lives from the Lord, and *hath eternal life*. Nor can there be any true heavenly life without this substantial food, wherewith the Lord feeds our souls, and which is, indeed, the spiritual flesh and blood of His own Divine Body. Wherefore it is written : " Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (John vi. 53.)

Now while the regenerate man is eating the fruit of the Tree of Life in the manner here described, he is at the same time dressing and keeping the garden, wherein the Lord God hath placed him ; for he is cherishing and preserving the life of all celestial principles—those heavenly plants which spring up and blossom in his mind, and make his state a true garden of Eden.

But another tree is spoken of in this garden, the very name of which shows us that a natural tree cannot be meant. It is "the tree of the knowledge [or science] of good and evil." We perceive by its name that its fruits are spiritual. Now when man lives in the acknowledgment that the Lord is the only source of goodness and truth, and is in the constant endeavor to perform good uses, not from himself, nor for the sake of himself, but from the Lord and for the sake of the neighbor, he knows nothing but good; for he then eats only of the Tree of Life, which is altogether good; and therefore he is blessed in the reception of true life from the Lord. Such was the state of the most ancient church denoted by Adam. But so far as man thinks that he lives of himself—that he does good and originates truth of himself—so far he turns away from the Lord to his own self-intelligence, thinking that of himself he knows good and evil.

Man's *self-derived intelligence*, therefore, which contains within it the love of being as God, knowing good and evil, is what is denoted by "the tree of the knowledge of good and evil." And as often as man performs any act, however fair its outward appearance may be, and does not in his heart ascribe all the honor and glory of it to the only Lord and Saviour, but takes merit to himself for the good which he does and the truth which he speaks—so often he plucks and eats the fruit of that forbidden tree, whose very touch is pollution, and whose taste is spiritual death.

These two trees are said to have been placed in the garden, to denote the perfect freedom in which man is left, even in his regenerate state, to turn either to the Lord or to himself ;—to eat either of the Tree which is in the midst of the garden, and enjoy true

life, or of "the tree of the knowledge of good and evil," and suffer spiritual death.

And this, it should be remarked, agrees with Swedenborg's account of the origin of evil, which is the only rational account of it that has been or can be given. Upon this subject he says, in his treatise on *Conjugial Love*, n. 443 :

" This arcanum cannot be opened, unless it be known, that no one is good but God alone, and that there is not anything good which in itself is good, except from God ; wherefore he that looks to God, and wills to be led by God, is in good ; but he that turns himself away from God, and wills to be led by himself, is not in good ; for the good which he does, is either for the sake of himself, or for the sake of the world, thus it is either meritorious, or counterfeit, or hypocritical ; from which it is manifest, that man himself is the origin of evil ; not that that origin was put into man from creation, but that he himself, by turning from God to himself, put it into himself. . . . Man was created, that all that he wills, thinks, and does, may appear to him as in himself, and thus from himself ; man, without this appearance would not be man, for he would not be able to receive, to retain, and, as it were, appropriate to himself anything of good and truth, or of love and wisdom ; whence it follows, that, without that as it were living appearance, man would not have conjunction with God, and thence neither eternal life. But if from this appearance he induces in himself a belief that he wills, thinks, and thence does good from himself, and not from the Lord, although in all appearance as from himself, he turns good into evil with himself, and thus makes in himself the origin of evil : this was the sin of Adam [or the most Ancient Church]."

I think every one will acknowledge the reasonableness of this.

We know there is a principle in man—it is the very outermost or lowest principle of the mind—which would judge of everything from the outward appearance,—by the senses alone. It is, therefore, called the sensual principle of the mind. This principle would persuade us that there is no God besides ourselves, because we do not see Him with our natural eyes. It would persuade us that the obvious and literal sense of Scripture is its true and only sense.—that the Word has no spiritual meaning, and is altogether like a human composition, because it so *appears*. It would persuade us that we live, do good, and originate truth of ourselves, because such is the *appearance*. Thus it would persuade us that we have an independent, self-derived existence, and are as God, knowing good and evil.

Now when this principle, separate from all others, descends into nature, and there becomes clothed in a material garb, because it is the lowest principle of the mind, being nearly allied to the corporeal, it is seen embodied in the form of a *serpent*. This is its appropriate form and natural representative. A *serpent* therefore, corresponds to, and, when mentioned in the Word, signifies this low and sensual principle of the mind : and the speech or language of the serpent, denotes the reasonings of this principle, or, what is the same, of the persons who are under its influence ; such, for example, are the reasonings of the natural man when he labors to confirm the mere *appearances* of truth — whether in the volume of nature or revelation — as the genuine truth itself. And because he does this in a cunning and artful manner, appealing to the evidence of the senses, therefore the serpent is said to be “more subtle than any beast of the field, which Jehovah God had made.” Hence it is said in Psalms, concerning those who seduce men by their carnal or sensual reasonings, “They sharpen their tongue like a serpent ; adders’ poison is under their lips.” (cxl. 3.) And again : “Their poison is like the poison of a serpent.” (lviii. 4.)

That a *serpent* has this spiritual signification, and consequently, when used in the Word, denotes all those who are under the influence of the sensual principle, is manifest from many passages. Thus the Lord called the Jewish Scribes and Pharisees “*Serpents — a generation of vipers.*” (Matt. xxiii. 33.) Of course He did not mean that they were *literally* such ; but that they were *spiritually* such, from correspondence — because their minds were of that gross and sensual character to which the serpent corresponds ; because their interiors were full of all kinds of evils ; because they were under the dominion of hell, “that old *serpent*, called the Devil and Satan, which deceiveth the whole world.” That it was on this account that the Lord called the Jews “*serpents*” and “*a viperous generation,*” is evident from the context ; for these words occur in the same chapter, and immediately after the repeated and severe denunciations which He utters against them, because they were “like unto whited sepulchres, which indeed appear beautiful outward, but within are full of the bones of the dead, and of all uncleanness.” (v. 27.)

Again : there is another principle in man, which, while it inclines him to love goodness and truth, inclines him also to love the merit of them, and thus to believe and claim them as his own or self-derived. This affection — this love of claiming good and truth as

our own and self-derived, is ever ready to grant a listening ear to the crafty insinuations of the serpent or sensual principle, because this principle endeavors to persuade us, by many *appearances*, of the very thing which we desire to believe, viz : that we do live and are wise of *ourselves*. This affection therefore, is what is denoted by the woman whom the serpent tempted. *Woman*, in a good sense, corresponds to and signifies affection for truth. But when listening to the suggestions of the serpent, as in the present instance, it denotes the love of self-derived intelligence. Now when this love yields to the artful reasonings of the sensual principle, as it is ever inclined to do, and the man begins to believe that he lives, is wise, and does good of himself, because it so *appears*, that moment he turns away from the Tree of Life, and begins to eat of the forbidden tree of the knowledge of good and evil. And when man’s affection for truth has become thus debased and sensualized — changed into the affection of self-derived intelligence, it extends its poisonous influence throughout every region of the mind, blinding the understanding and debasing the rational principle also ; and this is what is signified, spiritually, by the woman’s tempting the man to eat. By *man* is here denoted the rational principle. And in this state, the sensual principle, being separated from the spiritual and celestial, and turned to the corporeal, is no longer in the true order of its creation, but in a state of disobedience to the higher principles of the soul. Therefore it is accursed. This is what is spiritually signified by the sentence pronounced upon the serpent, “upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.” And not only so, but the whole land is accursed, bringing forth thorns and thistles ; that is, the whole region of the mind is disordered and debased, giving birth to infernal lusts and false persuasions.

Thus did the serpent, in the most Ancient Church, tempt the woman, and the woman the man ; until the affections of that Church becoming corrupted, and its understanding darkened, it gradually and successively fell from its state of primitive purity and innocence ; and thus was driven out from the garden of Eden — away from the peaceful paradise of innocence and love.

This was the fall — the fall of man : — a degraded state of spiritual blindness, moral imbecility, and internal self-worship, wherein all men by inheritance are now immersed ; and from which state, whosoever rises so as to feed upon the true and living Bread which cometh down from heaven, must do so in *the sweat of his face* ; — by

a hard struggle against his evil loves, and continual watchfulness against the subtle arts of the serpent.

Thus we may discover now, in every mind, the principles which correspond to and are denoted by the serpent, the tree of the science of good and evil, and that sinning woman Eve. And every man who depends on his own intelligence, or who loves himself more than the Lord, is eating of that forbidden tree, whose fruit is poison to the life of heaven.

Let no one, therefore, think ever to find the garden of Eden *out of himself*. For in the soul — the purified and regenerate soul — are the essence and living correspondences of all the lovely places and beautiful forms that exist in the natural world; — of all the innocent creatures that walk and fly — of all the fair and fragrant flowers that overspread the earth. Here, or nowhere, is to be found the garden of Eden, the paradise of God.

Thus doth this Scripture, once cold and dead, become fresh and living truth. Thus by "the key of knowledge" which is now restored to us in the revealed Science of Correspondences — by the touch, as it were, of the Lord's finger at this his second advent — the Sacred Scripture rises from the dead, and is presented to us glorious in wisdom — radiant with beauty — all warm and breathing with the life of God.

LECTURE VII.

THE SACRED SCRIPTURE — KEY TO THE SPIRITUAL SENSE APPLIED,
AND ITS IMPORTANCE EXEMPLIFIED.

"The supper of the great God." — *Rev. xix. 17.*

In my last lecture I explained the nature of the Science of Correspondences, according to which, as we learn from Swedenborg, the Sacred Scripture is composed throughout. I also applied it in a general way to the interpretation of a few things in that portion of the Word which treats of the creation and fall of man. I endeavored to show that this science is not arbitrary, nor fanciful, but that it has its foundation in that immutable relation subsisting between natural and spiritual things, as between effect and cause: — that it expresses a law of divine order in creation, and is, therefore, as determinate and fixed as the laws of light, or of the planetary motions. And because all things in the natural world subsist from a spiritual cause — because this law of correspondence between forms and their essence, or between natural effects and the spiritual substances which enter into them as their cause, is a necessary law in creation, it is a law of order necessary also in revelation. The Science of Correspondences, therefore, furnishes us with a rule, and the *only* rule, as I have before said, for the true spiritual interpretation of the Word of God.

It will be seen on advertizing to the previous lecture, that *light*, *water*, and *blood* are each given as the correspondent and representative image of *truth*. Those who are unacquainted with this subject of correspondences, may be at a loss to understand how this can be. They may not readily perceive how different natural things can correspond to and signify the same spiritual principle, if the principle and the thing have a relation like that existing between cause and effect. How this is, therefore, shall be explained in few words.

I presume it will be admitted by all that nothing was made in vain, but that every object in creation has some specific use for which it was created. All the things in the natural world, therefore, taken together, present us with an endless variety of natural

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uses. So there are all orders and degrees of truth in the Divine Humanity, and an infinite variety of spiritual uses which truth has to perform in the spiritual creation, or regeneration of man. The different natural objects, therefore, which are each the representative image of truth, and which have each a different use, correspond to and signify the different operations or uses of truth.

Thus *light* corresponds to and signifies the use of truth in *illustrating* human minds: *water* corresponds to truth with respect to its use in *cleansing* the mind of those evil principles which defile it. And as water has many other uses besides that of cleansing, so there are correspondent spiritual uses which truth has to perform in the mind. But when man not only knows and understands truth, but so regulates his life according to it that it becomes a vital principle of his being, it is then received, as it were, into the spirit's circulation, and its use is such, that it finds its corresponding natural form and representative image in *blood*.

Thus it is, that all the different representative images of truth, whether in nature or in art, correspond to this divine principle in its various forms, degrees, relations, uses, and operations in man.

I proceed now to give some further confirmations of the truth, and illustrations of the use, of the Science of Correspondences. And although this Science is equally applicable to the interpretation of the plainer portions of the Word, yet, with the view of showing its importance more clearly, I shall select for illustration such passages as are either unintelligible in their literal sense, or attended with more or less difficulty. In the narrow limits of a single lecture all I can hope to do, is, to give the reader some general idea of the application of this science to the interpretation of the Word.

It was shown in a preceding lecture that what is recorded in Genesis concerning the flood, cannot be received as true in the literal sense, because in this sense it teaches what is manifestly contrary to the truths of science. But in its spiritual sense, as unfolded by the Science of Correspondences, this chapter addresses man's rational faculty, and is seen to be perfectly true and consistent throughout. I will here offer a few hints, which may furnish the reader with a clue to the right interpretation of the whole chapter.

Water, I have said, is the correspondent of truth. But it is only when water is employed in some of its appropriate uses, that

it has this correspondence. If people employ it, as they may, in drowning themselves or others, or in destroying any living thing that is useful upon earth, then they abuse it, or convert it from its appropriate and good use, into an evil use. There should, therefore, be something to which water corresponds when it is thus abused, or turned from a good into an evil use. And what else should its correspondence then be, but the truth misemployed, or used for an evil end? Truth is abused, because turned from its appropriate use, whenever it is employed to favor any evil love; and since genuine truth cannot do this — cannot favor anything that is evil — for only falsehood is in agreement with evil, therefore the abuse of truth implies its conversion into falsity, which is opposite; for to make any truth favor an evil love, is to make that truth a falsity. Water, therefore, when employed for any purpose that is not good, corresponds to truth when used to favor some evil love; thus to falsity, because truth is thereby changed into falsity.

From this opposite correspondence of water, we may learn what is signified by the waters of the flood mentioned in the chapter above referred to. They denote the falses of the Ancient Church, originating in its evil loves, which so overwhelmed the minds of the men of that Church, that the pure and innocent affections of charity — all the things of heavenly life — perished. And this is what is denoted by that flood's destroying every living creature and substance upon the face of the earth. *Earth* denotes the Church, as we have before said.

The internal sense of the whole of this chapter is beautifully unfolded in the first volume of the Arcana Cœlestia. Without entering further now into the meaning of the particular things there mentioned, I will quote Swedenborg's exposition of verse 19, where it is thus written: "And the waters prevailed exceedingly upon the earth, and all the high mountains were covered, which were under the heaven."

"That waters, in this and in the following verses, signify falses, may appear from those passages of the Word, which were quoted in the introduction to this chapter, and also in the explication of verse 6, where mention is made of a flood, or inundation of waters. It was there shown that inundations of waters signify desolations and temptations, which imply the same thing as falses, for desolations and temptations are nothing else but inundations of falses excited by evil spirits. That such waters signify falses is hence, because in general waters in the Word signify what is spiritual, that is, what is

intellectual, rational, and scientific : and because these, they signify also contrary things : for every false is a kind of scientific, and appears as somewhat rational and intellectual, because it is of thought. That waters signify things spiritual, appears from very many passages in the Word ; but that they signify also falses, the following passages may serve as proof, besides what were before adduced : ‘This people hath refused the waters of Shiloah that go softly ; therefore behold, the Lord bringeth up upon them the waters of the river, strong and many ; and he shall come up over all his channels, and go over all his banks,’ Isaiah viii. 6, 7 ; where waters going softly signify things spiritual ; waters strong and many, signify falses. Again, in the same prophet : ‘When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee,’ xlivi. 2 ; where waters and rivers signify difficulties, and also falses. In Ezekiel : ‘Thus saith the Lord Jehovah, When I shall make thee a vastated city, as the cities that are not inhabited ; when I shall bring up the abyss upon thee, and many waters shall cover thee ; when I shall bring thee down with them that go down into the pit,’ xxvi. 19, 20 ; where waters signify evils and the falses thence. In John : ‘The dragon cast out of his mouth water as a river, that he might cause her to be swallowed up by the stream,’ Rev. xii. 15, 16 ; where waters signify falses and lies. [Other texts are cited by the author, which are here omitted.]

“That by the waters prevailing exceeding exceedingly upon the earth, are signified the persuasions of the false, that they so increased, appears from what was said and shown above concerning waters, viz : that the waters of a flood, or of an inundation, signify falses : whereas in the present passage are signified falses increased, or the persuasions of what is false ; therefore it is said that the waters prevailed exceeding exceedingly, which is the superlative of the original tongue. Falses are the principles of the false, and the persuasions of the false ; and that these increased immensely amongst the antediluvians, appears from what has been said above concerning them : persuasions increase immensely, when men immerse truths in their lusts, or cause them to favor self-love and the love of the world, for in such case they pervert truths, and by a thousand methods force them to agreement with their lusts ; for how common is it, when a person imbibes, or frames to himself, a principle of the false, to confirm it by abundance of scientific knowledge which he is in possession of, nay, even from the Word ! Is there a single heresy but what seizes thus upon confirming things, and the things which do not consent it even forces, and variously explains and distorts, that they may not dissent. As he who assumes the principle that faith alone saves without the goods of charity, can he not weave an entire system of doctrine from the Word

without ever regarding, or even attending to, or so much as seeing, what the Lord has said, that the tree is known by its fruit, and whatsoever tree doth not bring forth good fruit shall be cut down and cast into the fire ? Matt. vii. 16, 17, 18, 19, 20, xii. 33. What is more pleasing than for a man to live according to the flesh, and yet to be saved, if so be he only knows what is true, although he does not at all practice what is good ? Every lust which a man favors, forms the life of his will, and every principle, or every persuasion of the false, forms the life of his understanding ; these lives make one, when the truth or doctrinals of faith are immersed in lusts : every man thus forms for himself, as it were, a soul, the life of which becomes such after death. Wherefore, nothing is of more concern to man than to know what is true ; when he knows what is true, and in such a manner that it cannot be perverted, then it is not capable of being so immersed in lusts, and producing such deadly effects. What ought to be more dear to man than his life to eternity ? If he destroys his soul in the life of the body, does he not destroy it to eternity ?

“That by all the high mountains which were under heaven being covered, is signified, that all the good things of charity were extinguished, appears from the signification of *mountains* amongst the most ancient people. Mountains with them signified the Lord, because they enjoyed and exercised his worship on mountains, because mountains are the highest parts of the earth ; hence they signified things celestial, which they also called highest, consequently they signify love and charity, and thus the goods of love and charity, which are celestial. In an opposite sense, they also are called mountains in the Word who are high-minded, and thus a mountain denotes self-love itself. The Most Ancient Church is also signified in the Word by mountains, by reason that mountains are elevated above the earth, and are nearer as it were to heaven. That mountains signify the Lord, and all celestial things thence derived, or the goods of love and charity, appears from the following passages in the Word ; from which it is plain what they signify in particular, for all things in the Word, both in general and in particular, have a sense according to the subject to which they are applied. In David : ‘The mountains shall bring peace, and the hills in righteousness,’ Psalm lxxii. 3 ; where mountains signify love toward the Lord, and hills neighborly love, such as prevailed in the Most Ancient Church, which therefore is also signified in the Word by mountains and hills, as being principled in such love and charity. In Ezekiel : ‘In the mountain of my holiness, in the mountain of the hight of Israel, said the Lord Jehovah, there shall all the house of Israel, all of them in the land, serve me,’ xx. 40 ; where the mountain of holiness signifies love toward the Lord, and the mountain of the hight of Israel signifies charity toward the neighbor. In Isaiah : Jehovah of hosts will make for all people in this mountain a feast of

fat things, and he will swallow up in this mountain the faces of the covering,' xxv. 6, 7 ; where the mountain signifies the Lord, and hence every thing celestial. Again, in the same prophet: ' O Zion that preachest good tidings, get thee up into the high mountain ; O Jerusalem that preachest good tidings, lift up thy voice with strength,' xl. 9 ; to ascend into a high mountain, and preach good tidings, is to worship the Lord from love and charity, which are the inmost things, and therefore called highest, for whatever is inmost is called highest. In the same prophet: ' The inhabitants of the rock shall sing, and they shall shout from the top of the mountains, xlvi. 11 ; the inhabitants of the rock signify such as are in charity ; to shout from the top of the mountain, signifies to worship the Lord from love. In the same : ' How delightful upon the mountains are the feet of him that preacheth good tidings, that publisheth peace, that preachest good tidings of good, that publisheth salvation,' lii. 7; to preach good tidings on the mountains, signifies in like manner to preach the Lord from the doctrine of love and charity, and to worship Him from these. In the same : ' The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands,' lv. 12 : signifying to worship the Lord from love and charity, which are mountains and hills, and from faith thence derived, which are the trees of the field. In the same : ' I will make all my mountains a way, and my pathways shall be exalted,' xlvi. 11 ; where mountains signify love and charity ; way and pathway signify the truths of faith therein originating, which are said to be exalted, when they come from love and charity, which are inmost. The Lord also by mountains means love and charity, where speaking of the consummation of the age he says, ' That they who were in Judea should then flee to the mountains,' Matt. xxiv. 24, 16 ; Luke xxi. 21; Mark xiii. 14; where Judea signifies the Church vastated.

" From hence then it plainly appears, what is signified by the waters covering the mountains, viz: that the persuasions of what was false extinguished all the good of charity." — A. C. n 790, '4, '5, '7.

Again : we are commanded in Exodus to remember the Sabbath day and keep it holy ; and the reason there assigned is this: " For in six days Jehovah made the heavens and the earth, the sea and all that is in them, and rested the seventh day ; wherefore Jehovah blessed the Sabbath day and hallowed it." (xx. 11.) But in Deuteronomy where the decalogue is repeated, the reason for keeping holy the Sabbath day is stated thus: " And remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee out thence, through a mighty hand and by an outstretched arm. Therefore Jehovah thy God commanded thee to keep the Sabbath day." (v 15.)

Here we observe, that, according to the literal sense, the two reasons assigned for keeping the Sabbath are very different. And if the first be the true reason, it may be fairly asked, why should a different one be given in Deuteronomy? But if that given in Deuteronomy be the true ground and reason of the command to hallow the seventh day, then it would seem that this precept is by no means binding upon us ; for *we* have never been servants in the land of Egypt, in the literal sense ; and therefore we could not remember that Jehovah brought us out thence.

Now although the two reasons here given, *appear* different, and *are* different in their literal sense, in their spiritual and true sense they are essentially the same.

According to the doctrines of the New Church, all words in Scripture, which, in their natural sense refer to time, denote, in their spiritual sense, certain states of the Church, or of the human mind. Thus the six days of creation mentioned in the first chapter of Genesis, denote the various states in man's regeneration, as was stated in the last lecture. And the *Sabbath day* denotes that blessed state of internal peace and rest, which a man enjoys after his regeneration is full and complete ; or when truth in his understanding has become perfectly united with love in his will. Hence also the reason why the Sabbath is the *seventh day* ; for the number *seven* denotes what is full and complete, carrying with it also the idea of what is holy. The fully regenerate state of man is a holy state, because of the presence and indwelling in his mind of the wisdom, love, and power of the Lord, who alone is holy.

When man has passed through his several states of temptation, which are states of combat against evils and falses—states of spiritual labor signified by the six days' work of creation—he then comes into that state of internal rest which is denoted by the Sabbath day. And this state, it will be observed, is the same as that described in the last lecture, when man is spiritually created into the image and likeness of God, and made a LIVING SOUL. The sum of the precept in Exodus, then, understood in its spiritual sense, is this: that we ought perpetually to bear in mind that holy union of divine good and divine truth in the Lord's Divine Human, which is the essential Sabbath or state of perfect rest ; and remember that we can approach that state only in the degree that we have the principles of good and truth, or of charity and faith from the Lord, *united in our minds*. We are required to remember that we cannot

attain to the state of spiritual rest denoted by the Sabbath, until we have *worked*, or suffered the Lord to work, six days in creating *in us* "the heavens and the earth, the sea and all that is in them;" or, what is the same, until we have passed through all our states of spiritual temptation and trial, and, by shunning evils as sins against God, have removed from our minds all false and evil principles.

Now the reason for remembering the Sabbath day, which is given in Deuteronomy, although *apparently* different from this in Exodus, is essentially the same when viewed as to its internal sense. It is there said that the children of Israel were commanded to remember and keep the Sabbath day, because they had once been in bondage to the Egyptians, and had been brought out thence through the mighty hand of Jehovah God.

And here it may be expedient to remark, that the Israelites were not a true internal church; but, according to Swedenborg, they were merely an external and representative church. All their recorded history was so ordered by the Divine Providence as to represent, by a series of external acts and ceremonies, all those internal and spiritual operations which must be performed in a true church, or in the minds of such as become regenerated. They were, therefore, chosen of the Lord to be his peculiar people, not on account of any peculiar goodness which they possessed above other nations, as is clear from what is written of them in Deut. (ix. 6.): "Understand therefore that Jehovah thy God giveth thee not this good land to possess it for thy righteousness; *for thou art a stiff-necked people.*" But because of their being the most external of all nations, they were peculiarly adapted to the purposes of a *representative* church; just as ignorant and unreflecting men are most suitable for any service which requires in the operative no thought, nor anything but passive obedience to the will of another.

Now since the Israelites were a representative church—since they represented the internal things of a true church by their outward acts and condition—therefore, whenever they are spoken of in the Word, they denote those spiritual principles which constitute a true church. But in the unregenerate man, the principles of goodness and truth, which are the constituents of a true church, are in subjection and servitude to the loves of self and the world, which are the principles that predominate in the natural man. This subjection of the things of heaven and the church to the prin-

ciples of the natural man, is what was represented, and is therefore signified, by the bondage of the children of Israel in Egypt. *Egypt* denotes the state of the natural man. Hence the reason why Joseph and Mary were commanded to flee into Egypt with the infant Saviour; for, that his going into Egypt was a thing of divine order, is evident from its being said in Matthew that this came to pass, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son." (ii. 15.) His descent into Egypt was a representative image of this great truth, viz: that He assumed humanity with all its inherited corruptions, and thus *descended*—"went down"—with his own Divine into every possible state of the natural man. And his subsequent return from Egypt into the land of Israel, represented, by correspondence, the glorification of the humanity which He assumed, or its elevation to a perfect oneness with the Divinity that was in Him from conception. And since man's regeneration is an image of the Lord's glorification, therefore the Lord's return from Egypt was a representative of our regeneration. Hence by the children of Israel being brought up out of Egypt and led into Canaan by the hand of Jehovah God, is signified man's deliverance from his natural state of ignorance and bondage to evil lusts, denoted by the bondage of the Israelites in Egypt, and his introduction into that heavenly state denoted by Canaan, through the divine power of the Lord; in other words, it signifies the deliverance of the things of heaven and the church, from that state of bondage which they are in before our regeneration, and their consequent elevation above the principles which govern and enslave in the natural man. When this is fully accomplished—when all the affections and thoughts originating in the natural and inordinate love of self, are brought into a quiescent state—when the whole family and possessions of the natural man, cease from their labor and dominion over the goods and truths of the church, (which is signified by permitting to rest "thyself and thy son, and thy daughter, thy man-servant and thy maid-servant, thine ox and thine ass, thy cattle and the stranger that is within thy gates")—then the soul enjoys that internal peace and quietness which is denoted by the Sabbath day.

Thus we perceive that the six days' work of creation, and the deliverance of the children of Israel from their bondage in Egypt, though *apparently* different, are, in their internal sense, essentially the same. The only difference is, that the former is predicated of the celestial, and the latter of the spiritual church. And this

example may suffice to show how *apparent* discrepancies, such as sometimes occur in the literal sense of the Word, fade away and disappear before the light of the spiritual sense; and it may also assist us in understanding the true meaning of those texts which speak of the Lord's anger, jealousy and revenge—of his punishing man, and turning his face away from him, &c. These things, which are said in accommodation to, and in correspondence with, the state of the natural man, are only *apparent* truths; *i.e.*, such as *appear* in the literal sense, though they are a medium of conveying *genuine* truths to such as understand the laws of a divine composition.

Let a familiar example be taken to illustrate this. We say that the sun *rises*, and the sun *goes down*; but this, as every one knows, is not true according to the strictly literal sense of these words. The language expresses only an *apparent* truth, which, however, is the medium of conveying a *genuine* truth to the minds of all who are instructed in the laws of our solar system.

We shall find, too, that the *apparent immorality* which occasionally occur in the Word—those which *appear*, according to the letter of Scripture, to have the divine sanction—will vanish in the same manner, as soon as the spiritual sense of such passages is unfolded. Take, for example, the seventh chapter of Deuteronomy, where, as appears from the second verse, the children of Israel were *commanded* to smite the Canaanites, and utterly destroy them;—to make no covenant with them, neither to show them any mercy; and in verse 16, it is written, “And thou shalt consume all the people—thine eye shall have no pity upon them,” &c.

Now *war* is justly enough regarded by Christians as an immoral practice. Yet from the letter of the text just referred to, it *appears*, not only that the Lord sanctioned unmercifulness and cruelty, but that He positively *commanded* the Israelites to show no pity nor mercy unto those who dwelt in the land of Canaan. This, according to its literal sense, is certainly contrary to the feelings of every generous mind, as well as to the general spirit and tenor of the New Testament; for we read in Matthew (v. 7), “Blessed are the merciful for they shall obtain mercy.” But the internal sense of the passages above referred to, is in perfect agreement with this text in Matthew, as well as with the general spirit of the gospel.

The land of Canaan, when inhabited by the children of Israel, denotes the kingdom of the Lord, or a heavenly state of mind; for

“the kingdom of heaven is within.” (Luke xvii. 21.) Consequently, all the parts of that land, and everything of order appertaining to it, denote all the good and true principles which appertain to a true church, and to every mind when brought into a state of heavenly order. But while the land of Canaan was inhabited by the Amorites, the Perizzites, the Hivites, &c., it denotes the Church or the mind of man in his natural state, which is capable of being regenerated, but which is yet infested with all kinds of false and infernal principles signified by the Canaanites; and these principles are in direct opposition to those of Heaven and the Church, which are denoted by the children of Israel.

Now the Israelites, as before remarked, were not a *true*, but only a *representative* church. They were left in precisely the same state of freedom that other people are; only their external history (or that portion of it which is recorded in the Bible), was so overruled by the Divine Providence as to be all representative of divine order in the Church. In order, therefore, that their outward acts might *truly* represent the internal things of a true Church, it was important that these should *appear* to be done by the command of the Lord. Thus, to represent the spiritual combats in which all who become regenerated must engage, even after they have been brought out of that state denoted by Egypt,—*i.e.*, after spiritual things have been elevated in their minds above a state of mere subserviency to natural affections—and to represent that war of extermination which the Lord requires us to wage against evils and falses of all kinds, the children of Israel were commanded to make war upon the Canaanites, and to destroy them all without mercy. And to show that we cannot get rid of our evils all at once, or be regenerated *instantaneously*, it is said in Deuteronomy (vii. 22), “And Jehovah thy God will put out those nations before thee *by little and little*; thou mayest not consume them *at once*.”

This agrees with the doctrine of regeneration as taught in the writings of the New Church; for we are here told that man is regenerated just in the degree that he shuns evils as sins against God; thus in the degree that he resists, overcomes, or *drives out* from his mind, those principles of evil which the Canaanites represented. And this is done *by little and little*.

This example may also serve to show us how those texts of Scripture, which contain an invocation of curses upon enemies, and which occur so frequently in the book of Psalms, are to be under-

stood. There are spiritual enemies to which natural ones correspond, and which they, therefore, signify. Our spiritual enemies are all the false and evil principles that flow from hell; for these assault our spiritual life, and threaten ruin to our souls. Falses and evils, therefore, are what are denoted by *enemies* in the internal sense. It is against such enemies that we are permitted to invoke the Lord's vengeance, and to pray Him, in the language of the Psalmist, to arise, disappoint them and cast them down, that our souls may be delivered. (Psalms xvii. 13.)

Turn now to that passage in the prophecy of Ezekiel, which was quoted in a former lecture, and which reads: "And thou son of man, thus saith the Lord Jehovah, Speak to the bird of every wing, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus shall ye be filled at my table with horses and chariots, with mighty men and with all men of war, saith the Lord Jehovah." (xxxix. 17-20.)

Every candid mind will admit, that, if this passage is to be regarded as a portion of God's Word, and therefore as containing Divine Truth profitable for doctrine, and for instruction in righteousness, the language must be symbolic; for from the literal sense nothing profitable can be derived. It will be admitted, I think, that, if there be any meaning to this Scripture, it is involved in great obscurity — covered, over as it were, with a thick cloud.

But let us see what meaning is conveyed by the internal sense of this passage, as unfolded by the Science of Correspondences.

It was shown in the last lecture, that, inasmuch as the things which nourish the body correspond to the things which nourish the mind, so there must be spiritual eating and drinking to which the natural act corresponds. Hence also it may be seen that there is such a thing as a spiritual as well as a natural feast — a feast for the mind as well as for the body. In the language of Scripture, therefore, *feast* denotes, by correspondence, a profusion of such things as delight and nourish the soul of man. In the present instance, because it is a feast prepared by the Lord Jehovah, it denotes the

great abundance of spiritual blessings, which were communicated by the Lord to his Church under the first Christian dispensation; and likewise the profusion of heavenly goods and truths which are revealed by Him now at his second coming, which is spiritual, because in the spiritual sense of his Word. That this is the true meaning of the feast or "great sacrifice" here spoken of, is manifest from Rev. xix, wherein mention is made of "the marriage supper of the Lamb;" and "the Lamb's wife," it is said, "hath made herself ready;" and the appearance of one sitting upon a white horse who is followed by the armies of heaven, is also described there, whose "name," we are told, "is called THE WORD OF GOD." And after this appearance, the revelator goes on to say: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto *the supper of the great God*: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all [men, both] free and bond, both small and great." (v. 17, 18.) This language so nearly resembles that in the prophecy of Ezekiel, that we may fairly presume both passages refer either to the same event, or to events that are similar. And from the order in which things are here mentioned, it is plain that "the supper of the great God," must denote some general and rich dispensation, made by the Lord to his Church, of the spiritual things which are contained in his Word; which things are the food and nourishment of human minds.

Moreover this view of the subject finds abundant confirmation in other parts of the Word. In the gospel of Luke, the Lord says to those who have continued with Him in his temptations, "And I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." (xxii. 29, 30.) So likewise the parables of a certain rich man, who made a great supper (Luke xiv.), and of a certain king who prepared a dinner on account of the marriage of his son, and sent out servants to say to them that were bidden, "Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage" (Matt. xxii. 4.), these, and other like passages, were clearly designed to represent the abundant communication of spiritual things for the nourishment of men's souls, consequent upon the Lord's advent. Besides, it is well known that the spiritual gifts which the Lord dispenses to

His Church, are often in the Word compared to meat and drink ; and not unfrequently are they called bread, meat, flesh, wine, water, blood, &c.

Indeed the correspondence between natural and spiritual feasting is so obvious, that nothing is more common than for people to say, when they have been listening to new and interesting truths, that they have enjoyed a great feast.

Now there are two great faculties of the human mind, called the will and the understanding. This is the most general division of the faculties ; and the two parts into which the mind is thus divided, correspond to, and are derived from, the two essential divine principles of love and wisdom in the Lord, and are, indeed, the receptacles of those principles. And whether we adopt any of the old systems of mental philosophy, or that more modern, and at the same time more consistent and rational one based upon the science of Phrenology, we shall find that all the faculties of the mind arrange themselves into the two great classes of intellectual and affectuous ; for there are none which do not belong either to the understanding or to the will. A man's inclinations, desires, and loves, all belong to the will, for what he loves that he also wills ; and his ideas, perceptions, and thoughts, all belong to the understanding. And because the Sacred Scripture was designed for the regeneration of the whole man — for the removal of falsities from the understanding, as well as the purification of the will from evil loves — it ought, therefore, to have regard throughout to this most general division of the mind into will and understanding, and to address both these faculties in man. And this is actually the case. The Word is addressed to man as possessed of both will and understanding ; for in all parts of the Word there exists a marriage of goodness and truth, which corresponds to the union of will and understanding in man ; and this marriage exists because the Word is from the Lord, and is Himself, and in Him there is a divine marriage of love and wisdom. This may help us to see why it is, that words and phrases so often occur in Scripture in close connection with each other, which *appear* to signify the same thing ; as for example, justice and judgment, nations and people, joy and gladness, &c. In such cases there is not a repetition of the same thing, as appears in the literal sense ; for one is predicated of the will or the love of man, and the other of his understanding or thought. Hence also the reason why, in the passage under consideration, the prophet is commanded to "speak to the

bird of every wing, and to every beast of the field ;" for, in the language of correspondence, *birds* signify things which appertain to the understanding, or thoughts in general, either of truth or of falsity, according to the nature and quality of the birds ; and *beasts*, according to their quality, denote the various affections, or such things as appertain to the will principle of man.

It would be interesting, did our limits permit, to inquire into the ground of this correspondence and spiritual signification of birds and beasts ; to pursue somewhat in detail the correspondence between the thoughts of the mind, and the powers, habits, and various characteristic qualities of the winged part of creation ; such, for example, as their power of soaring high above the earth's surface, the musical character of some of them, the agreeable and enlivening effect which the approach of light produces upon most of them, and the suddenness with which they lose their activity and fall to sleep on the approach of darkness, even though the darkness come upon them at mid-day, as in the case of a solar eclipse. In all these respects there is such a complete correspondence between the birds of the air and human thoughts, that the rational mind at once perceives and assents to it.

But in order to confirm this correspondence of birds and beasts, or to show, that, when mentioned in the Word, they signify certain principles of the human mind, it will be sufficient to quote a single passage from the prophecy of Isaiah. It is there said (chapter xxxiv.) concerning the Jewish Church, in reference to its approaching consummation, "The cormorant and the bittern shall possess it ; the owl also and the raven shall dwell in it : and He shall stretch out upon it the line of confusion, and the stones of emptiness. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof ; and it shall be an habitation of dragons and a court for owls. The wild beasts of the desert shall also meet there, with the wild beasts of the island, and the satyr shall cry to his fellow ; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow ; there shall the vulture also be gathered, every one with her mate."

These things are said of the Church in its state of consummation, when human minds are inhabited by all those infernal principles which correspond to, and are signified by, the various creatures here mentioned.

Again: no two individuals are ever precisely alike in their modes of thought and feeling. There is as great variety among men in respect to the character of their minds, or the peculiar cast of their thoughts and affections, as there is in the expression of their faces, or as there are species and varieties of birds and beasts. Because this is so, and because the divine principles of good and truth, which are now unfolded in the internal sense of the Word, are not, as some suppose, suited merely to one peculiar class of minds, but are adapted to every variety of mental character where there exists any love of what is really good and true, therefore, it is said in the prophecy before us, "Speak to the *bird of every wing*, and to *every beast of the field*." *The bird of every wing* denotes, by correspondence, every variety of intellect, whence are the thoughts of man; and *every beast of the field* denotes every variety of the voluntary principle, whence are the affections of man.

The *sacrifice* which is here spoken of is called "a great sacrifice upon the mountains of Israel;" which words, in their spiritual sense, denote, that if we would come to the real enjoyment of the goods and truths which are revealed — such enjoyment as those experience who are in states of spiritual worship from these truths and according to them — we must elevate our affections above the things of sense and the world, to the things which are of heaven and the Church; — we must go upon the mountains of Israel; *i. e.*, we must endeavor to have our affections raised to such an elevated state, as to desire truth for the sake of its good use. *Sacrifice*, in the Israelitish Church, was an act of worship, and consisted in offering to the Lord certain natural things which He required them to offer. And since the Israelites were a representative Church, this external worship of theirs represented, by correspondence, the internal and spiritual worship of a true Church. The natural things which they offered in sacrifice, represented the spiritual things, *i. e.*, all the affections and powers of the mind, which the true spiritual worshiper dedicates to the Lord. *Sacrifice*, therefore, when predicated of man, denotes, in the spiritual sense, those pure spiritual affections with which he approaches the Lord in worship. It is the offering up to Him or the dedicating to his service, of all the noblest powers of the mind. But when predicated of the Lord, as in the present instance, it denotes a communication from Him to human minds, of such things as are essential in all true worship. *His sacrifice* is the offering which He makes to man of the goods and

truths of heaven. And it is here said to be *upon the mountains of Israel*, to denote that we can receive the heavenly things which the Lord has to impart, and which are the essentials of true worship, only when our desires are elevated; *i. e.*, when we have a desire for truth grounded in the love of goodness. *Mountain*, in the language of correspondence, denotes an elevated state of the affections; and *Israel* denotes the spiritual Church, or all who are in spiritual truth from the Lord. Hence by *the mountains of Israel* are signified states of affection for spiritual truth, such as those are in who highly esteem the things of heaven and the Church, or in whose minds these are exalted above every thing else. It is to persons who are in this state, that the Lord can impart the essential things of true worship; for they alone are in a state to receive them. Thus it is *upon the mountains of Israel* that the Lord makes his great sacrifice, and where all men are invited to come and partake.

And as the mind of man consists of the two faculties, will and understanding, so there are the two divine principles of love and wisdom, or goodness and truth, proceeding from the Lord, to nourish these faculties and keep them alive. These two principles are signified by the names *Jehovah God* and *Jesus Christ* in the Word — *Jehovah* and *Jesus* referring to the principle of divine love in the Lord, *God* and *Christ* to the principle of divine truth. Wherefore it is said to the birds and beasts in the passage before us, "Assemble yourselves, &c., — that ye may eat flesh and drink blood." Now as flesh and blood are the principle constituents of the body, so the principles of good and truth, to which they correspond, are the essential constituents of the mind. In the Lord these principles are divine, and are what is meant in the Word by his flesh and blood, which, it is said, "whoso eateth and drinketh hath eternal life." (John vi. 54.) So far, therefore, as these principles are received into human minds in a pure and orderly form, so far the Lord is received, and men dwell in Him and He in them.

We observe that it is said at first of the birds and beasts, that they shall eat flesh and drink blood. This is a general statement of what they shall do; and denotes in general the reception of good and truth by every variety of intellectual and voluntary character. Afterward the prophecy descends more to particulars, and says, "Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan."

Now there is not only this general division of the faculties of the mind of which I have spoken, but there are various orders and degrees of these faculties. For nothing is more common than to hear it said of two different minds, that one is of a *higher order* than the other. We know also that there are various degrees in which the same mind may be elevated with respect to its attainments in goodness and truth. And as there are various orders and degrees of the two general faculties of the mind, so there is a corresponding variety in the orders and degrees of good and truth, which are to nourish these faculties in their respective grades. And corresponding to these different orders and degrees of good and truth, are the different creatures here mentioned, whose flesh and blood, it is said, "ye shall eat and drink." By the *mighty* is denoted such truths as are powerful—those on which we rely with entire confidence, and which are, therefore, efficient in combatting and removing from our minds such evils as are conjoined with the falsities to which these truths are opposed. And hence to *eat the flesh of the mighty*, is to enjoy the good consequent upon such combat and victory; *i. e.*, to receive into our wills the delights of some heavenly affection, as a consequence of removing thence some evil love through the powerful operation of the truth which is denoted by the *mighty*. *The princes of the earth* signify the principal truths of the Church—*earth* denoting the Church, as was shown in a former lecture; and to *drink their blood*, signifies to nourish the mind with these truths, by receiving them rationally, and having them so incorporated with the understanding as to become practical principles of life. *Rams* and *lambs* correspond to and signify those pure and interior affections which are of charity and innocence; while *goats* and *bullocks* denote corresponding affections which are of a more external kind. They are said to be *all of them fatlings of Bashan*, to denote the excellent quality of the principles which are here represented. And to signify the abundant nourishment which the faculties of the mind would receive from the profusion of spiritual things to be unfolded in the Word, it is said, "And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you." *Fat*, like flesh, denotes the principle of goodness, but goodness of a more interior quality, such as the good of celestial love. Whence to *eat fat till ye be full* signifies to appropriate this good, or to have the will nourished and filled with the delights of celestial love.

Thus far the passage before us might be said to be *intelligible*

even in its literal sense; though it must be acknowledged that the idea which is conveyed by it in this sense, is quite irrational, and altogether unworthy the wisdom of God. But when we find this added in the next verse, "Thus shall ye be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord Jehovah," we feel the necessity of either rejecting the passage as wholly unintelligible, or of accepting some other meaning than that conveyed by the sense of the letter. For, although the animals here mentioned might eat the flesh of men and horses, it is not so easy to admit that they could eat the chariots also. And thus we find in many parts of the Word, as in the present instance, expressions of such a character as will not allow our minds to rest in the literal sense—as if Infinite Wisdom had uttered them for the very purpose of leading us to look within and above the letter.

"Thus shall ye be filled *at my table*." In common discourse, a man's *table* is often put for the food spread upon it. Hence the *Lord's table* denotes all the spiritual and celestial things which are imparted by Him through the medium of his Word, for the delight and nourishment of human minds. *Horses* and *chariots*, on account of their use in conveying our bodies from place to place, or in aiding us to travel naturally, correspond to those things which are of use to us in our spiritual progress. Now our progress in spiritual life, must be in a good degree commensurate with our understanding of the Scripture. We cannot advance in regeneration if we do not understand the Word; for this is the only *true* light that enlighteneth every man. *Horses*, therefore, correspond to, and thence signify, the understanding of the Word, since it is this which assists us on our spiritual journey. And *chariots*, because they are attached to horses for the purpose of facilitating natural traveling, correspond to and signify *doctrines*, which are intimately connected with our understanding of the Word, and therefore facilitate our spiritual progress. And to be *filled* with these, is to have the mind fully fed, or instructed in the right understanding of the Word, and in the great doctrines of religion thence derived. "Mighty men and all men of war" are added, to denote, as they do by correspondence, the power of rational and convincing truths, such as are now revealed for the use of the New Church—the confidence with which men would rely upon these truths in spiritual combat—and their final victory over the evils and falses that infest the Church. To be filled with mighty men and all men of war, there-

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fore, is to have the mind filled or imbued with truths which are valiant against the powers of hell.

Thus it may be seen, even from the brief and imperfect exposition here given, that this prophecy, so obscure and meaningless in the literal sense, becomes, through the aid of the Science of Correspondences, at once luminous, rational, and full of instruction. From the darkness and death-damps of the tomb, it leaps to light and life; and, as a portion of the ever-living Word of God, it speaks *to us*. For even now, in the spiritual sense of the words, there is a great sacrifice prepared by Jehovah God upon the mountains of Israel, of which the bird of every wing, and every beast of the field are invited to partake; for a great abundance of spiritual things are now communicated by the Lord, in the revelations made for the New Church, to feast and delight the minds of all men who really desire to eat the bread of heaven.

I proceed next to a passage in the New Testament (Mark xi. 13, 14,) which has caused no small degree of trouble to commentators, and which, if there be none but the literal sense, certainly does not appear at all consistent with the language or operations of Divine Wisdom; for it represents the Lord Jesus Christ as cursing a fig-tree on a certain occasion, because when He came to it He found nothing on it but leaves, although it was not then the time of figs. The passage reads thus: "And seeing a fig-tree afar off, having leaves, He came, if haply He might find any thing thereon; and when He came, He found nothing but leaves; *for it was not the time of figs*. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever." And in verses 20, 21, it is written: "And in the morning as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto Him, Master, behold the fig-tree which thou cursedst is withered away."

Now can it be believed by any rational mind that these words of the Lord have no other than a literal sense? Is it not manifest that they *must* contain some hidden or spiritual meaning? For it is consistent neither with common sense nor common justice, that the Lord should curse a *fig-tree* for having nothing on it but leaves, especially as it is said *the time of figs was not yet*.

But let us endeavor to ascertain the meaning of this passage, as developed by the Science of Correspondences. I will first give the correspondence and internal sense of some of the more important words here used, and then endeavor to connect their meaning

into a series. I shall not attempt more than a very general and summary exposition of the text.

It was stated in the last lecture that a *tree* corresponds to and signifies the church, or a man of the church. Different kinds of trees, therefore, would denote different kinds of churches, or the different states of men as to goodness and truth. A *fig-tree*, from correspondence, denotes the good and truth of the natural man, which are merely external; consequently it denotes such an external church as the Jews were, who "did all their works to be seen of men." *Afar-off* signifies far from the Lord — far from a state of genuine charity and faith — *i. e.* in externals. For since the Lord is love itself and wisdom itself, whatever is said in the Word to be *afar-off* from Him, must be understood to be far removed from divine good and divine truth. The *leaves* of the fig-tree denote such truths as belong to a church of this external quality — such as are all natural truths, especially those in the literal sense of the Word. Hence the reason why the most Ancient Church, which, after the Fall, was signified by Adam and Eve, is said to have sewed *fig-leaves* together to conceal their nakedness, after they had eaten of the tree of the knowledge of good and evil; for to do this, signifies to cover up, and thus endeavor to conceal from the eye of Omniscience, internal pride and self-love, by means of a fair exterior, or an outward life conformable to the moral precepts. Whoever tries to hide from his own view, or the view of others, the inward evils of his heart, by arguments framed from the literal sense of Scripture, *sews fig-leaves together to cover his nakedness*. *Fruit* signifies the good works of charity. *Time* denotes the state of the Church, as was said in a former lecture; and *morning* denotes a new and more luminous state, or a New Dispensation, and consequently a New Church.

From this brief explanation of the correspondence of some of the principal words that occur in the text referred to, the internal sense of the whole passage may be easily understood. By the Lord's *seeing a fig-tree afar off*, is signified that He saw the Jewish Church to be far removed from Himself, or from those principles of genuine goodness and truth, which are contained in the internal sense of his Holy Word. *Having leaves* denotes that they had truths of an external kind, such as are those of the literal sense of the Word; and these were in the most external region of their minds — as it were, only in their mouths, and not in their hearts. Hence the Lord says of them: "This people draweth nigh unto

me with their mouth, and honoreth me with their lips, but their heart is far from me." (Matt. xv. 8.) By His coming, if haply He might find anything thereon, is denoted His advent and consequent exploration, by means of truth from Himself, of the interior quality of the Jewish Church, to see whether its members were principled in the good of charity. *Fruit* on a tree denotes the good of life proceeding from a spiritual principle, *i. e.* from truth which hath vitality in it. And by His finding nothing but leaves when He came, is signified that He found the Jews possessed of much external sanctity, but of no internal goodness ;—acknowledging divine truth with their lips, but denying it in their hearts. *For it was not the time of figs*, denotes that they were in no state of charity, or of doing good from an internal, spiritual ground. *Time* denotes state; and *figs* denote good works — works which proceed from a right principle within. And because the Jewish Church had only an outward show of piety — because their religion was of that external kind which is denoted by fig-leaves — of the lips, and not of the heart — and because they were in no state of charity which would lead them to perform the good works denoted by figs, therefore the Lord cursed the fig-tree, as is said in Mark xi. 21. By his cursing the fig-tree is denoted the sentence of condemnation which that Church brought upon itself, in neglecting to perform good works. Every church is accursed, which bears nothing but leaves. By Jesus answering and saying unto it, no man eat fruit of thee hereafter, forever, is denoted the execution of a judgment upon that Church, and its final consummation; so that, as a Church, it could no longer bring forth the fruits of charity.

We are also instructed by the internal sense of this passage, that the Jews will never be restored again to Jerusalem, as some, for want of a right understanding of the Word, have vainly imagined. For it is said that "in the morning, as they passed by, they saw the fig tree dried up from the roots;" which words denote, that the Jewish Church was vastated of all the principles of spiritual life — was withered at the root, when the New Dispensation commenced. By *morning* is denoted the commencement of the New Dispensation.

This is a summary exposition of the internal sense of this passage, as unfolded by means of the Science of Correspondences. And although in the sense of the letter it appears both irrational and unjust, in the internal sense it is replete with wisdom, spirit and

life from the Lord. And it is not addressed to the Jewish Church alone, but to every Church of a like quality, or of the same external and hypocritical character. It is addressed to every man, who, with his lips, and may be with his outward life, maketh loud professions and an ostentatious show of religion, while his heart is far from God ; — who beareth none of the genuine fruits of charity, but has only a faith of the lips and lungs — *nothing on him but leaves only*. Whenever a Church or an individual comes into this state, he is spiritually accursed ; for, in respect to genuine spiritual life, he is withered and dried up at the roots. This is an immutable law of divine order.

It will be recollected that one or two passages were cited in a former lecture from the book of Revelation, which, according to the literal sense, are wholly unintelligible. The reader will find the internal sense of those passages, and indeed of this whole book, fully unfolded, in the Apocalypse Revealed by Emanuel Swedenborg. I will here present, in a very summary way, the internal sense of one of the passages referred to, as developed by means of this "Key of Knowledge."

The whole book of Revelation has ever been and is still acknowledged, even by the most learned in the Christian Church, to be dark, mysterious, and nearly unintelligible throughout. No one has had much confidence that he understood it aright, and no two commentators, that we have any knowledge of, have ever been agreed as to its meaning; and for this very good reason, that it is a prophetic book, treating throughout of the consummation of the first Christian Church, and the commencement of a New Dispensation, or the descent of a New Church, which is called the New Jerusalem. This book, therefore, could not be rightly understood before the internal sense of the Word was revealed, (which revelation is the Lord's second appearing,) any more than the prophetic books of the Old Testament could be understood, before the Lord's first advent. But by the aid of the revelation made through Swedenborg, we are now able to discover in this hitherto mysterious book, an orderly, consistent, coherent, and beautiful meaning from beginning to end.

The sixth chapter, which contains the passage above referred to, treats in its literal sense, of the unsealing of "a book, which was written within and on the back side, and sealed with seven seals," and the things which followed in consequence. On the opening of each of the first four seals, a horse was seen *coming out of the book*;

first a white horse, then a red, then a black, and then a pale horse ; and in reference to this last it is said, "and his name that sat on him was Death, and hell followed with him."

I presume the most literal interpreters of the Word would hardly think of understanding what is here said in its strictly literal sense. For certainly they cannot suppose that natural horses could come out of a book when it was unsealed. This language therefore must be symbolic. What then does it mean ? Briefly this :

The book written within and on the back side, denotes the Word of God in respect both to its internal and external, or its spiritual and natural senses. It is said to be sealed with seven seals, to denote, that, at the time of the last judgment which was the consummation of the first Christian Church, the true meaning of the Word was wholly concealed from the Church in general ; and consequently the quality of men's lives was entirely unknown, since it is truth from the Word which alone reveals the real quality of every one. The number *seven* denotes all, or entirely, and is predicated of what is holy. The opening of the seals, which it is said was done by the Lamb, signifies exploration by the Lord, and consequent manifestation of the interior states of those of the Church, such as took place with all in the world of spirits at the time of the last judgment, and such as now takes place with every one in particular, when he enters the spiritual world. And because the quality of every one's life can be explored only by means of truth from the Word, therefore a manifestation of his state of life must be at the same time a manifestation of truth to his mind, or an *unsealing* of the Word. This is the way that every judgment, both in general and in particular, which the Lord executes, is effected.

Now the understanding of the Word is ever according to the state of the Church ; that is, according to the quality of life in those who compose the Church. If the state of the Church be pure and innocent, its understanding of the Word will be clear. It will see truth in the light. But if the Church be corrupt — if its will-principle be infested with evil loves — it will pervert, and thus, in relation to itself, will destroy the Word as to the principle of charity or good. I say *in relation to itself*, because the Church, or men of the Church, cannot destroy the good of the Word *absolutely*, any more than they can destroy the Lord ; but they may so abuse and adulterate the good of the Word as to convert it into evil, and thus destroy it, or change its quality, *in their own minds*.

And when they do this — when they violate the laws of charity, and thus destroy the life of the Word in themselves, then their understanding becomes obscured, so that truth is falsified ; and then, *in their minds*, the Word is destroyed as to the principle of truth or faith. And when the good of the Word is adulterated and its truth falsified, so that, *in human minds*, it is destroyed as to both the principles of good and truth, or charity and faith, then there is spiritual death in the church. And what follows ? Hell : an influx into men's minds of all infernal principles.

Now these different and successive states of the Church are beautifully symbolized in the passage under consideration, by horses of different colors seen coming out of the book, when its seals were opened by the Lamb ; for a *horse* corresponds to, and signifies, the understanding of the Word. A *white horse* signifies a clear and true understanding of the Word, such as those of the primitive Church possessed, who were in states of innocence. *White* is predicated of truth ; for truth is spiritual light. That such is the meaning of the white horse that came out of the book, is evident from the internal sense of the words which follow : "And he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering and to conquer ;" by which words is denoted in general the combat against falses and evils from hell, and the final victory over them which those obtain, who have a clear understanding of the Word, or who *sit upon the white horse*.

The *red horse* which appeared after the white, denotes the understanding of the Word destroyed in men as to good or charity, and thence as to life — a state which succeeded that of the primitive Church. *Red* is predicated of love, either good or evil ; here of evil love, as is evident from what follows ; for it is said, "and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another ;" which words denote in general the taking away of charity, spiritual security, and internal tranquility ; whence proceed intestine feuds, infestations from the hells, and internal restlessness ; all of which things take place in the minds of those, who have destroyed in themselves the understanding of the Word as to good, or who *sit upon the red horse*.

A black horse, which appeared next, denotes the understanding of the Word destroyed in men as to the principle of truth, and thus as to doctrine, which takes place when the Word is falsified ;

for *black* is predicated of what is false, falsity being spiritual darkness. Hence it is said "And he that sat on him had a pair of balances in his hand," which signifies the measure or estimation of good and truth, of what kind it is with those who have falsified the Word. And a voice was heard to say, "A measure of wheat for a penny and a measure of barley for a penny," which signifies that the estimation of good and truth with such persons is so small as scarcely to amount to any thing.

Last of all came a *pale horse*; and by this is denoted the understanding of the Word destroyed in men as to both the principles of good and truth, or charity and faith. When this takes place, then there is spiritual death, and all infernal principles follow or flow into the church. *Paleness* signifies the absence and deprivation of spiritual life. Hence it is said, "And his name that sat on him was Death, and hell followed with him;" which denotes in general the extinction of spiritual life, and thence damnation. "And power was given unto him over a fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth ;" which denotes the destruction of all good in the church, by falses of doctrine, by evils of life, by the love of self and by lusts.

This, though a very brief and general exposition of the passage under consideration, will serve to give the reader some idea of its internal contents, as developed by means of the Science of Correspondences. The correspondence and spiritual signification of each of the particulars here mentioned, may be learned from Swedenborg's work on the Apocalypse.

Possibly some may not be convinced, from what has here been said, of the truth of the Science of Correspondences, nor of its importance as a key to the right interpretation of the Word of God. If so, it is hoped that they will, at least, have the wisdom to suspend their judgment for a time, and to ascribe such failure to the feeble and imperfect manner in which the Science has here been applied, rather than to any fault or imperfection in the Science itself. I would have them reflect, that a subject so vast as this, would require a volume to unfold and present it in a luminous manner; and that the ablest mind could hardly be expected to do it tolerable justice within the narrow limits of two lectures.

If, however, there be any who think they see reason for believing that there *may* exist in the constitution of the universe a correspondential relation between the natural and the spiritual, and

thus between every natural object and some spiritual principle, as between an effect and its producing cause — that this *may* be a law of divine order in creation — that the Sacred Scripture also *may* be composed according to it, and that therefore the Science of Correspondences *may* be the only rule for the spiritual interpretation of the Scripture, I trust they will pursue the subject farther, and seek to learn more about this interesting and important Science from the writings of Swedenborg. And I trust also that they will see reason for believing, that a science so important as this, is a subject well worthy of a special revelation ; that the precise correspondence and spiritual meaning of the various things mentioned in Scripture, *could not, indeed, have been found out in any other way*.

But let such as desire further knowledge of these things, be temperate in their wishes and patient in their pursuit. Let them not expect to comprehend the whole of the grand Science of Correspondences at once ; for it is a Science which connects this earth with heaven, and is vast as the universe of God. But let them know for their encouragement, that if they really desire to have their hearts purified from evil loves, and have faith in the Sacred Scripture as the Word of God, this Science shall be *to them* what it really is — "the Key of Knowledge" — the key to the kingdom of heaven. By a right application of it, in simplicity and lowness of mind, they may unlock the volume of nature, the Oracles of God, and the inmost recesses of their own souls. They may come to see, as they never saw before, the perfection and beauty of the Word, as well as of the works, of the Lord. And by shunning as sins all the evils which the radiant light of the spiritual sense of Scripture reveals, they shall open in their souls the gate of heaven, through which the streams of living water from their eternal Fountain, will gush warm and free to water in their minds the Garden of God.

LECTURE VIII.

THE TRINITY, AND TRUE OBJECT OF RELIGIOUS WORSHIP.

"Lo, this is our God."—*Isaiah xxv. 9.*

WHEN Paul was about to proclaim at Athens the truths of the first Christian Dispensation, "some said 'What will this babbler say ?' other some, 'He seemeth to be a setter forth of strange gods,' because he preached to them Jesus and the resurrection. And they took him and brought him unto Areopagus, saying, 'May we know what this new doctrine whereof thou speakest, is ? For thou bringest certain strange things to our ears : we would know, therefore, what these things mean ?'"

"Then Paul stood in the midst of Mars' Hill, (or court of the Areopagus,) and said, 'Ye men of Athens, I perceive that in all things ye are very religiously inclined.* For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you.' And when he preached unto them the doctrine concerning the resurrection of the Lord, some mocked ; and others said, 'We will hear thee again of this [matter.]'"—(Acts xvii.)

It might reasonably be expected, therefore, that similar things would occur at the present time, whenever the doctrines of the New Christian Dispensation are publicly proclaimed. When the doctrine concerning the true Object of worship, as taught in the revelations made for the New Church, is proclaimed in the ears of those, upon the altar of whose hearts is traced the inscription, To THE UNKNOWN GOD, it is not surprising that he who preaches the new doctrine should appear to some as "a setter forth of strange gods." And when we proclaim the glorious doctrine of the Lord's resurrection — the doctrine of His second appearing in the powerful and glorious truths of the spiritual sense of the Word, which is a resurrection of His own truth from a state of darkness and death in the Church, to one of light and life — it is not strange that

* This is the correct translation of the original Greek.

some, when they hear of *this* resurrection from the dead, should "mock." But there is cause of devout thankfulness in the fact, that so many are ready to say, "We will hear thee again of this matter."

I design, in this lecture, to exhibit the New Church doctrine concerning the Divine Trinity, and true Object of religious worship.

And it must be admitted by all who acknowledge God as the Creator and Disposer of all things, and the Source of all truth, love, and life, that the doctrine concerning this Object of our worship, is the grand, central doctrine of the Christian religion. It is the great Sun at the centre of the Christian system. If, therefore, the doctrine of the Lord, as received and acknowledged in the Church, be true, then the minds of men can receive from Him spiritual light and heat, and make steady and orderly progress in spiritual life ; just as all the opaque bodies in our solar system, circle the sun in a steady and orderly progression, and receive from him their light and warmth. But if this central doctrine, as received by men, be false, then darkness, disorder, and confusion upon all religious subjects, must of necessity pervade the Church. For then, in respect to human minds, the *sun is darkened*; and as a necessary consequence, "the earth reels to and fro like a drunkard." "All her foundations are out of course." Such things then take place in the whole system of religious doctrines, as are fitly represented, because of their correspondence, by that chaotic state into which this natural world would be thrown, if the sun were extinguished, and the power which holds the planets in their orbits annihilated. Human minds are then hurled into wild disorder and confusion, and left to the guidance of a wayward fancy, or to move blindly forward on their eternal course.

There have been men in all ages of the Church, who have seen and acknowledged the supreme importance, in a practical point of view, of possessing right apprehensions of God. Scott, in his "Christian Life," says :

"Whilst we are ignorant of God's nature, or possessed with wrong and false apprehensions of it, we must necessarily wander in the dark, and neither know what to do, nor how to behave ourselves towards Him. For, how can we imagine what will please or displease a dark and unknown nature, whose bent and inclinations we are utterly unacquainted with ? But if we are under false apprehensions of his nature, they must necessarily mislead us in our behavior towards Him,

and put us upon false ways of serving and pleasing Him."—*Right Apprehensions of God.* vol. ii. p. 161.

The supreme importance of the doctrine concerning the Lord, may be inferred from this first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. xxii. 37.) For unless we know who and what the Lord is, how can we love Him? If our minds be unenlightened on this point, our love can at best be but a blind impulse. And if we be falsely instructed hereon, our love will then be, not of the true but of a false God;—some offspring of human intelligence;—an idol of silver or gold, the work of men's hands. If, therefore, men are uninstructed, or falsely instructed, concerning Him whom they profess to worship, they either "worship they know not what," or they worship a mere name, or some imaginary being quite other than the true and only God; either of which is spiritual idolatry.

Accordingly Swedenborg says :

"On the knowledge and acknowledgment of God, depends the salvation of every one; for the universal heaven, and the universal Church on earth, and in general, all religion, has its foundation in a just idea of God; because hereby there is conjunction, and by conjunction, light, wisdom, and eternal happiness."—A. R. n. 469.

Again :

"Of how great importance it is to have a just idea of God, may be evident from this, that the idea of God makes the inmost thoughts with all who have religion; for all things of religion and all things of worship have respect to God. And because God is universally and particularly in all things of religion and worship, therefore, unless there is a just idea of God, no communication can be given with the heavens. Hence it is, that *every nation* in the spiritual world is allotted a place according to his idea of God as Man; for in this and in no other is the idea of the Lord. That the state of man's life after death is according to the idea of God confirmed in himself, appears manifestly from its opposite, that the denial of God makes hell; and in Christendom, the denial of the divinity of the Lord."—D. L. W. n. 13.

This is confirmed by the words of the Lord in John: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (xvii. 3). To have such a knowledge of the Lord as those possess who are instructed in the true doctrine concerning Him, and who at the same time do His will, is to drink of the Fountain of Eternal Life, and to enjoy the happiness of heaven.

Now it is repeatedly affirmed in the revelations made for the New Church, that this great central doctrine of religion—the doctrine concerning the Lord—as generally taught from the pulpits, and in the catechisms, creeds, commentaries, and confessions of faith, is not *true* but *false*. Consequently the Sun of the Christian Church has become *darkened*; an event which, according to the Lord's own declaration, was to take place at the consummation of the Age. (See Matt. xxiv. 29; Mark xiii. 24). It is also alleged in these revelations, that, because this fundamental doctrine of religion, as taught in the Christian Church, is false, therefore the doctrine of the Atonement, of Regeneration, and, indeed, all the doctrines which grow out of this one concerning the Lord, and which depend upon it as their foundation, are likewise false. For a solid and enduring superstructure can be reared only upon a solid foundation; and if the central doctrine of any system be wrong, all the subordinate and derivative doctrines must necessarily be, not *truths* but *falses*; and consequently the whole system must also be wrong.

According to Swedenborg, therefore, all that system of false doctrines of religion, which exists in the Christian Church, is the legitimate offspring of the false doctrine concerning Him, from whom alone cometh all truth, as well of doctrine as of life. Hence the spiritual consummation and end of the first Christian Church, was a necessary consequence of the falsification of the great doctrine concerning the Lord.

Before presenting the New Church doctrine of the Trinity, it may be expedient briefly to consider the Old and commonly received doctrine on this subject; as truth can generally be most clearly discerned, when viewed in contrast with its opposite.

It is not, however, a pleasant task, that of exposing the falsity of doctrines which are maintained and taught by a large proportion of the professed Christian world. It is a task which I would gladly excuse myself from performing, could I do so consistently with the requirements of those two commandments, on which all the law and the prophets hang. But truth cannot descend into human minds and find there an abiding-place, until error has been driven out; and before error can be driven out, it must be exposed, and shown to be error. Duty, therefore, demands that I speak with freedom and plainness concerning that fundamental error in religion, which is received and taught as a fundamental truth by the prevailing sects in christendom.

The doctrine concerning the Divine Trinity as generally received and taught, is this: that there are *three persons*, the same in substance, equal in power and glory, which together constitute *one God*. That I might state the doctrine fairly, as it is held and taught by different religious denominations *now*, and in this country, I have examined the Catechisms used in the Sabbath Schools of the Methodist, Baptist, Presbyterian and Episcopal Churches; presuming that, in books designed expressly for the instruction of children, I should find the doctrine expressed in the simplest and clearest manner possible. And in three of these Catechisms there occur the following question and answer:

Q. "How many *persons* are there in the Godhead?

A. "There are *three persons* in the Godhead; the Father, the Son, and the Holy Ghost; and these *three* are *one God*; the same in substance, equal in power and glory."

In the other Catechism the same thing is stated, though in little different language.

In the Confession of Faith which is found in the Constitution of the Presbyterian Church in the United States, the doctrine of the Trinity is stated thus: "In unity of the Godhead there be *three persons* of one substance, power and eternity: God the Father, God the Son, and God the Holy Ghost." (Chap. 2, § 3.)

This then is the doctrine of the Trinity as taught by the prevailing religious sects of the present day. It is the doctrine of *three persons in one God*.

Now what idea does a child derive from this language? Has he no idea of the meaning of *person*? Then the language is unintelligible to him, and therefore nothing is taught by it. But probably there is not a word in our language, which is more clearly and distinctly defined in a child's mind, and, indeed, in the mind of every one, than *person*. And however his lips may be forced to say "there are not three but one God," nevertheless, while he is taught to believe that there are *three persons* in the Godhead, in the idea of his thought there are, and must be, *three Gods*. And this must be the case not only with respect to children, but also with respect to persons of mature minds, who acknowledge the doctrine of three persons in the Godhead; for in every mind the word *person* has a clear and well defined meaning. And I would ask every one who is, or ever has been, in the acknowledgment of this tri-personal doctrine, to consider whether the three persons in the Godhead are not, in his mind, as distinct

from each other as Peter, James, and John, or as any three persons with whom he is acquainted: and if so, whether he does not really *think of three Gods*, however he may *say* there is only *one*. It is at the *thought in the understanding*, and not at the mere confession of the lips, that a man must look, in order to ascertain what he really believes; for it is with the thought, and not with the lips, that we *believe*. If we really believe in only one God, then we think of only one divine person. And on the other hand if we think of three divine persons, then we actually believe in the existence of *three Gods*; and *saying with the lips* there is only *one*, can by no means alter or affect our belief.

There is no possible escape from this, except by subordinating, in thought, two of the persons to the third; *i.e.*, by thinking of the Son and the Holy Spirit as inferior persons to the Father. But this is a virtual denial of the doctrine, which teaches that the three persons are "the same in substance, equal in power and glory." Any inferiority of the person of the Son to that of the Father, even in the idea of one's thought, is a virtual denial of the Son's divinity; for absolute divinity can admit of no inferiority. And the same may be said in reference to the third person in the Trinity, or the Holy Spirit.

Hear what one of the profoundest theologians of our country—himself of the orthodox school too,—says upon this subject:

"A very large portion of the Christian teachers, together with the general mass of disciples, undoubtedly hold *three real living persons* in the interior nature of God; that is, three consciousnesses, wills, hearts, understandings. Certain passages of Scripture supposed to represent the three persons as covenanting, co-operating, and co-presiding, are taken, accordingly so to affirm, in the most literal and dogmatic sense. . . . But our properly orthodox teachers and Churches, while professing three persons, also retain the verbal profession of one person. They suppose themselves really to hold that God is one person. And yet *they most certainly do not*; they only confuse their understanding, and call their confusion faith. . . . No man can assert three persons, meaning three consciousnesses, wills, and understandings, and still have any intelligent meaning in his mind, when he asserts that they are one person."—*Bushnell's God in Christ.* pp. 130, 131.

And the same writer speaking of the "dismal confusion" which the commonly received doctrine of a tri-personal God, is seen to produce in the minds of those who receive it, uses the following plain and forcible language:

"[Among] those who range themselves under this view of metaphysical tri-personality, mournful evidence will be found, that a confused and painfully bewildered state is often produced by it. They are practically at work, in their thoughts, to choose between the three ; sometimes actually and decidedly preferring one to another ; doubting how to adjust their mind in worship ; uncertain, often, which of the three to obey ; turning away, possibly, from one in a feeling of dread that might well be called aversion ; devoting themselves to another, as the Romanist to his patron saint. This, in fact, is *Polytheism*, and not the clear, simple love of God. There is true love in it, doubtless, but the comfort of love is not here. The mind is involved in a dismal confusion, which we cannot think of without the sincerest pity. No soul can truly rest in God, when God is two or three, and these in such a sense that a choice between them must be continually suggested." — *Ib.* p. 134.

This, from the pen of one, who was himself born and educated in the orthodox school of theology, and who has been for many years, and still continues, a public teacher in the same school. He cannot, therefore, be suspected of any disposition to exaggerate the facts ; but would naturally incline to the most favorable view of this fundamental doctrine, as received by his own Church.

Other trinitarian writers, besides Dr. Bushnell, have felt the difficulties with which this tri-personal theory is attended, and have seen the danger, on the one hand of either believing in more than one God, or on the other of denying the divinity of the Lord Jesus Christ ; and deeply have they lamented the introduction of the word *persons* when speaking of the Trinity, saying that they believe not exactly in three *persons* but only in three *somewhats*. (*See Horne's Introduction, &c.*)

Even Professor Stuart thinks it extremely unfortunate that this word *persons* was ever introduced into the Symbols of the Church ; for, he says, it is not believed that there are really *three persons* in the Godhead, but only that there is a *real distinction*. (*See Letters to Dr. Channing, &c.*) But none of these learned men throw much light upon the subject by the new terms which they propose to employ. For they do not tell us what the *real distinction* or three *somewhats* are. Besides, when they come to their doctrine of the Atonement, one of these *somewhats* becomes a *person* by a logical necessity.

But it may be shown still more clearly, that those who really believe in a trinity of *persons* in the Godhead, do actually believe in *three Gods*, however they may profess with their lips to believe

in only one. For it is taught by those who hold this doctrine, that the Father, or first person, is God, and is infinite, eternal, and divine ; that the Son, or second person, is also God, who is infinite, eternal, and divine ; and that the Holy Spirit, or third person, is God, who is likewise infinite, eternal, and divine. Now can the existence of three infinite, eternal, divine persons, thus of three Gods, be stated in clearer language than this ? And are not those who really believe this, guilty of a palpable contradiction when they say that they believe in only one God ? Moreover, the different offices which they assign to each of the persons of this trinity in the work of redemption and regeneration, show that the *persons* are as distinct in their minds as any three individuals can be.

In the Assembly's Catechism, which is now used by the Presbyterian Church in this country, we find given, as a reason for believing that there is more than one person in the Godhead, this passage from Genesis, (i. 26,) "God said let *us* make man." But in making this quotation from the Word, we observe that a sentence has been broken in the middle ; which, when given entire would prove, one should think, even to the mind of a child of common understanding, the falsity of the doctrine taught in the Catechism. The sentence unbroken reads thus : "And God said let us make man *in our image, after our likeness.*" And in the next verse it is added, "So God created man *in his own image, in the image of God created He him.*"

Now if, as the Divine Word here teaches, man was created an image and likeness of God, and if there be, as the prevailing theology teaches, a trinity of persons in God, then, as a fair and logical sequence, there must be a trinity of persons in man.

We see, therefore, that the Bible as plainly teaches that there are three *persons* in each and every man, as it does that there are three *persons* in the one only God ; for it teaches that man was created in God's own image. Consequently in the same sense that God is tri-personal, man is tri-personal. We shall be able to understand how this is, when we come to consider the doctrine on this subject as revealed for the New Church.

But it is usual, I know, for theologians to abjure everything like reason upon this subject. They tell us that it is a dark and inscrutable mystery—a doctrine which the human mind cannot comprehend, but which we must believe nevertheless. In other words, we *must* believe something which we cannot understand—which

does not enter the mind in any intelligible form—which does in no wise address man's rational faculty, and which *appears* like a self-contradictory proposition! Every one must see that such a belief is merely of the lips. It is not a real, internal belief, since it is acknowledged that the thing professed to be believed, is what the understanding can take no cognizance of,—and with which, therefore, it can have nothing to do. *Is* a belief, I ask, which is only of the lips, a *real* belief?

Besides, once admit the principle, that we may *believe* without any exercise of the understanding—believe things which the rational faculty rejects as absurd and self-contradictory, and we tear away the ramparts of a true Church—we destroy in ourselves the only safe-guard of true religion; for we deny to the human mind the power of discriminating between the false and the true, and thus leave it exposed to the influx of all the wild speculations, delusive fancies, and false doctrines, which have ever deluged the Church. If men are not to exercise their rational faculty upon doctrines which they are required to believe, I ask how they are to know whether the doctrines which they receive be true or false,—from heaven or from hell?

"Shut people's eyes," says Swedenborg, "stop their ears, and cause them not to think from any understanding; then might you not induce them to believe that God hath given all his power to a man, (the Pope,) that he might be as God upon earth? Might you not induce them to believe, that dead men ought to be invoked? That people ought to uncover their heads, and fall down upon their knees before their images? And that their carcasses, bones, and sepulchres, are sacred and ought to be venerated? But if you open your eyes and unstopp your ears, *i. e.*, if you think of these things from any understanding, will you not view them as enormities, which human reason must abominate?

"When these things and the like, are received by a man whose understanding is shut up from a principle of religion, may not the temple in which he performs divine worship be then compared to a den or cavern under ground, where he does not know what the objects are which he sees? And may not his religion be compared to living in a house in which there are no windows? And his voice when he worships, to inarticulate sound?" (*D. F.* n. 47, 48.)

Thus the doctrines of the New Church, while they teach that man's rational faculty was not given that he might *originate* truth, or be proud of his own intelligence and think himself as God, they

at the same time teach that this faculty was not given to be despised, trampled on, or disregarded; but, in meekness and lowliness of mind, and in humble acknowledgment of Him who gave it, to be exercised in discriminating between the false and the true—between doctrines which men have *invented*, and those *revealed* from heaven by the true and living God.

And whoever neglects the use of this faculty, so far as to *profess* to believe a doctrine which he does not at all comprehend, and thus, by subjecting his understanding to his faith, believes blindly, fails to employ this faculty to the end for which it was given; and in so doing, he sins against God, and takes one immense step towards the ruin of his soul.*

The Scripture often insists upon belief or faith, as a thing essential to salvation; but it nowhere requires us to believe *blindly*, but *understandingly*. It requires us to walk, not *in darkness*, but *in the light*. It is written, "Give me understanding, and I shall keep thy law," (*Ps. cxix. 34.*) "Through thy precept I get understanding," (*v. 104.*) "Thy Word is a lamp unto my feet and a light unto my path," (*v. 105.*) "The entrance of thy words giveth light, it giveth understanding unto the simple." (*v. 130.*) "The testimony of the Lord is sure, making wise the simple. The commandment of the Lord is pure, enlightening the eyes." (*xix. 7, 8.*) Now if the commonly received doctrine of three persons in one God, giveth no understanding to the simple, nor maketh them wise—if it be not a light unto any one's path, and doth not

* It is sometimes said, that, because we cannot understand *how* there can be three persons in one God, is no reason why we should not believe it;—that we cannot understand how the grass grows, or the blood circulates, and yet we believe the facts. But this mode of reasoning is extremely fallacious. For those who argue in this way assume that the propositions "There are three persons in one God," and "The grass grows," are similar; when in reality they are totally unlike. All that is affirmed in the latter proposition is perfectly intelligible; and that is a simple fact. The manner *how* the grass grows is not affirmed, and is quite another and different proposition. Suppose we should say, "there is a circle of such a peculiar construction that it is at the same time a *circle* and a *square*." Who cannot perceive that such a proposition is of a very different kind from this—"the blood circulates?" The latter is an intelligible proposition, although we do not understand *how* it circulates. But the same cannot be said of the former. The thing which is *affirmed* can by no means enter the mind. Therefore it is extremely unfair to say that we can believe there are three persons in one God, though we may not understand *how* it is, as well as we can believe that the grass grows, when we do not understand *how* it grows. It is unfair, because those who argue thus, assume that the two propositions are similar, when they are not.

"enlighten the eyes, it is clearly *not* a doctrine of divine Revelation, but one of human contrivance ; for it has none of the characteristics of truth, or of doctrine taught in the Holy Word.

Now, so far from enlightening any one's eyes, or giving him understanding, this tri-personal doctrine is acknowledged to be a doctrine which cannot enter the human understanding, and with which the rationality of man has nothing to do. Thus it is virtually conceded, that the central doctrine of religion as held and taught by the great body of the Church, and whose reception ought to illustrate the human mind in an eminent degree, is not an enlightening but a darkening doctrine. How then can those who have confirmed themselves in this doctrine, be much enlightened upon the other subordinate doctrines of the Christian religion ? Let the sun be blotted out from the heavens, and what could people see ?

It is on account of the many difficulties with which this doctrine of the tri-personality of God is embarrassed, and the impossibility of *really* believing it without believing in three Gods, that no considerable portion of the Old Church have come to an open denial of the Divinity of the Lord Jesus Christ. This, doubtless, has seemed to them the only way of escape from the doctrine of tritheism. Hence it is believed and taught by those who call themselves Unitarians, that the Lord Jesus Christ is now, and always was, as dependent for all his wisdom, love, and life, upon another divine Being called the Father, as any one of us. And because it is this derived and dependent existence of human beings, which constitutes the essential difference between the Creator and the created — between God and man — therefore it follows that Unitarians believe Jesus Christ to be a *mere man*, however some of their number may shrink from this naked confession. He may be *more* a man than any other, as Unitarians believe and teach; but this does not make him *more than man*. One individual may be much wiser than another, or may receive the divine principles of love and truth in far greater fulness ; but he is not on this account to be regarded as any thing more than man. And the circumstance of our Lord's having only a dependent and derived existence, instead of being self-subsistent, is what, if true, would make Him *merely* human and not divine—nothing more than man.

It cannot be doubted that there are multitudes who have not yet openly avowed this doctrine of the Unitarians, who nevertheless believe it in their hearts. If one will notice particularly the prayers which are offered in Trinitarian pulpits, he will see abundant indi-

cations of this belief, viz : that the Father or first person in the Trinity is the supreme God, and that Jesus Christ is one of a somewhat subordinate rank ; and any subordination of rank, even mentally assigned Him, is, as I have before said, a virtual denial of his Divinity. For absolute Divinity admits of no subordination or inferiority.

But if Unitarians, and all who are inclined to their doctrines, would reflect upon this fact, viz : that every great falsity which has been as universally prevalent as the doctrine of three persons in the Godhead, is generally a falsification of the genuine truth — the truth perverted by some *distortion*, and not by something *super-added* — if, I say, they would reflect upon this, they would see reason, not for rejecting entirely the doctrine of the Trinity, but rather for believing that the doctrine as commonly received is a *distortion* of the truth. And thus they would endeavor to find the genuine doctrine concerning the Trinity, which, by falsification, has become corrupted into a Trinity of *persons*.*

* The way in which the truth upon this subject became distorted, appears manifest from Ecclesiastical History. It was not until the early part of the fourth century, that the Divine Trinity became a subject of controversy in the Church. To the decision of the celebrated council of Nice convoked in the year 325, may be traced the origin of the tri-personality of God, which, with various modifications and modes of explanation, has existed ever since in the Church, as its fundamental and leading doctrine. In this Nicene council, the doctrine of Arius, on whose account it was convoked, was formally condemned : — a doctrine which taught that the Son of God was a created being, totally and essentially distinct from and inferior to the Father, both in nature, person, and dignity. The council, in opposition to this doctrine, declared that the Father, Son, and Holy Spirit were three *hypostases* — that they were *ὑπόστασις*, [*homoousioi*,] of the same nature, dignity and essence, equal and *consubstantial*. And from the words in which the decision of that council is expressed, there is no reason for supposing that they entertained any thing like the common idea of three *persons* in the Trinity — a doctrine that was subsequently evolved or extorted from them. For the Greek word *ὑπόστασις* [*hypostasis*,] properly signifies the *basis*, *substance*, or *ground* of being, — that which is essential to the existence of any thing. The language of the Nicene council therefore, properly translated, would convey this idea, that in the Divine nature or Being there are three essentials, expressed by the terms Father, Son, and Holy Spirit, without which the Divine Being could not have existence. And this is the real truth. Subsequently the word *hypostasis* was translated into the Latin *persona*, which at that time signified a *mask*, an *appearance*, or an *assumed character* ; whence the origin of *dramatis personæ*, now in use in dramatic writings. But when, at a later period, the word *persona* came to be applied to the real individual — man or woman — and

Having thus briefly considered the doctrine of the Trinity as previously held and taught in the Church, I proceed next to unfold and illustrate the New doctrine on this subject, as revealed in the writings of Swedenborg. The reader can then judge for himself, which of the doctrines accords best with reason and Scripture, and which is manifestly contrary to both.

We know that Father, Son, and Holy Spirit, are mentioned in the New Testament in such intimate connection as evidently to indicate a most intimate relation of the three. The apostles, as we learn from Matthew's gospel, were sent forth to teach and to baptize in the name of the Father, and of the Son, and of the Holy Spirit. (xxviii. 19.) The mention of these three in this connection, would seem to imply a relation between them much more intimate than is consistent with the Unitarian idea, that there is an *infinite* distance between the Father and the Son; or that one is Divine and the other human—one the Creator, and the other the creature—one Life itself, the other only a recipient of life. Besides, even Unitarians admit that the Holy Spirit here mentioned, means the Spirit of Jehovah—the divine influence, or operative energy, which proceeds from God the Father. From this also it would appear that the union between the Father and the Son, must be of a far higher or more intimate kind than accords with the Unitarian notion. But it is no where said in the Scripture that Father, Son, and Holy Spirit are three *persons*, according to the common Trinitarian idea. On the contrary there is the fullest evidence for believing that the Holy Spirit, at least, is not a person by itself, but a power or influence proceeding from the Lord.

The new doctrine on this subject, as believed by angels, and revealed from heaven through Swedenborg, is this:

"That in our Lord Jesus Christ there is a Divine Trinity, consisting of the all-begetting Divinity which is called the Father, the Humanity which is called the Son, and the Proceeding Divine which is called the Holy Spirit: thus there is one God in the Church."—A. R. 962.

was afterwards translated into the English word *person*, we see that the signification of the original word *hypostasis* was entirely lost. Thus, through a gradual change in the conventional use and meaning of a term—a change incident to the mutability of human language, and facilitated in no small degree by successive translations—we discover how the statement of a doctrine, which, according to the meaning of the terms in which it was originally expressed, may have been true, came at length to involve and teach a great error

According to this new doctrine, then, the essential principles which constitute the Divine Trinity, are, the inmost divine essence, from which are all things, and which is therefore called the Father; the form of this essence, or the Divine Human, which is called the Son: and the sphere of divine life, operation, or activity, which continually proceeds from the Lord, and which is called the Holy Proceeding, and in the Word, the Holy Spirit. This Trinity is such as corresponds to the soul, body, and operative energy with man. Or, to state it in a still more intelligible form, it is the divine love, the divine wisdom or truth which also is the Word, and the divine sphere of active use, which is love and wisdom in their proceeding operation. This corresponds also to the will and understanding with man, and the sphere of life thence proceeding.

Now we observe that this doctrine of the Trinity is not mysterious or incomprehensible, but perfectly intelligible; for it presents us not with a Trinity of *persons* in unity, of which the Lord Jesus Christ is the second person, but with a Trinity of essential divine principles united in the one person of the Lord Jesus Christ; so that He is not merely the *second* person in the Trinity but unites in his own divine person *all* of the Trinity. "For in Him," saith the apostle, "dwelleth substantially all the fulness of the Divinity." (Col. ii. 9.) Hence He is the only God of heaven and earth.

It has been said in a former lecture, that the sun corresponds to the Lord, and is the grand representative image of Him in nature. If this be so, then the sun ought to represent, by correspondence, the divine Trinity in the Lord, and should furnish us with a perfect illustration of our doctrine. And such is really the case. The heat of the sun represents by correspondence, the principle of divine love or goodness in the Lord; the light represents the principle of divine wisdom or truth; and the proceeding sphere of the solar influence, or the rays of heat and light which constantly emanate from the sun and extend their active energy throughout the solar system, represents the divine Proceeding of the Lord, or the Holy Spirit. Moreover, we observe that the union of these three—heat, light, and their proceeding influence—is necessary to the very existence of the sun; and each forms an essential element in the idea which that term conveys: and were either of them to be abstracted or taken away, that luminous body *as a sun* would be destroyed. The same is true in respect to the Lord. Neither element of the divine Trinity can, even in thought, be abstracted from the other two, without destroying, in the mind of

him who does it, the true idea of a God; for the divine love, the divine wisdom, and the divine proceeding sphere of operation, are each alike necessary to the very existence of the divine Being.*

Here, then, is the true hypostatic union, spoken of by the early Christian Fathers—a union of three essential elements, without which God could have no substantial existence. And this is the reason why we have called the Trinity, as taught in the writings of the New Church, a union of three *essentials*.

But although heat, light, and their proceeding operation, are each alike essential to the true idea of the sun, and are so united as to form a distinct one in the great orb of day, nevertheless we do not always speak of that body in reference to all these essential elements. We speak of it sometimes in respect to the heat alone, as when we say the sun scorches, burns, or warms us; sometimes in respect to its light alone, as when we say the sun enlightens, or enables us to see objects; and sometimes in respect to both the heat and light, as when it is said that the sun clothes the earth with verdure, causes the plants to vegetate, the fruits to ripen, &c. And the same is true in respect to the Lord, who is the sun of the spiritual world. He is sometimes spoken of in the Word in reference to his Divine Love, sometimes in reference to his Divine Wisdom, sometimes in reference to both; and sometimes also in reference to his omnipotence, omnipresence, redeeming and saving power, and other divine attributes. And this is the reason why different names are applied to the Divine Being in the Word; for every name which is there used has an internal sense, and denotes some specific spiritual quality. Consequently different names are applied to the Lord according as He is spoken of with reference to his different attributes, and operations, and relations to men, and the different elements of the Divine Trinity. Yet in His own Divine Person, He is always and unchangeably the same.

These remarks will enable us to understand, not only why so

* It is also taught in the doctrines of the New Church, that the Lord is the Sun of the spiritual world. "Although in heaven," says Swedenborg, "the sun of the world does not appear, nor any thing which is from that sun, still there is a sun there; there is light and there is heat, and there are all things that are in the world, and innumerable more, but not from a like origin; for the things which are in heaven are spiritual, but those which are in the world are natural. The sun of heaven is the Lord; the light there is divine truth, and the heat there is divine good, which proceed from the Lord as a sun. From that origin are all things that appear in the heavens. (H. & H. 117.)

many different names are applied to God in the Old Testament, but also why He is called in the New Testament, Messiah, Savior, Redeemer, Son of Man, Jesus Christ, &c. These and other names there applied to Him, are significant of the different relations to the Church, and the different modes of operation, of the same Divine Person, in the work of redeeming and saving mankind; the precise meaning of which names cannot be understood, without some knowledge of the internal sense of the Word.

"That Christians have acknowledged three Divine Persons," says Swedenborg, "and thus, as it were, three Gods, was because there is a trine, [or three constituents], in the Lord, and one is called the Father, another the Son, and the third the Holy Spirit; and this trine is distinctly named in the Word, as the soul and body, and what proceeds from them, are also distinctly named, which nevertheless are one. The Word, in the sense of the letter, also, is such that it distinguishes things which are one, as if they were not one. Thence it is, that Jehovah, who is the Lord from eternity, it sometimes calls Jehovah, sometimes Jehovah of hosts, sometimes God, sometimes Lord, and at the same time, Creator, Savior, Redeemer, and Former, yea, Shaddai; and His Human which He assumed in the world, Jesus, Christ, Messiah, Son of God, Son of Man, and in the Word of the Old Testament, God, the Holy One of Israel, the Anointed of Jehovah, King, Prince, Counsellor, Angel, David. Now, because the Word is such in the sense of the letter, that it names several, which nevertheless are one, therefore Christians, who in the beginning were simple, and understood everything according to the sense of the letter, distinguished the Divinity into three persons, which also, on account of their simplicity, was permitted; but yet so, that they also believed concerning THE Son, that He was Infinite, Uncreated, Almighty, God, and Lord, altogether equal to the Father; and moreover, that they believed that they are not two or three, but one in essence, majesty, and glory, thus in divinity. Those who simply believe thus, according to the doctrine, and do not confirm themselves in three Gods, but of the three make one, after death are informed by the Lord through the angels, that He is that One and that Trine; which also is received by all who come into heaven; for no one can be admitted into heaven who thinks of three Gods, howsoever with his mouth he says one."—D. L. 55.

One other remark, by way of illustration, concerning the most striking representative image of the Lord—the natural sun. We know it is common for people to say that, wherever the sun shines, or his influence is felt, there *the sun is*. And this is strictly and philosophically correct; for the proceeding rays of light and heat are the sun, and can by no means be cut off or separated from

their source. So, also, it is in reference to the Lord's Holy Proceeding, to which the proceeding rays of the sun correspond, that He is said to be in angels and in men, and also to be everywhere. For since everything in the universe exists and subsists by means of an influx from the Lord, therefore there can be nothing where the Lord's Proceeding Divine is not.

We find, also, in every man a perfect illustration of this new doctrine of the Trinity. And such ought to be the case, if, as the Scripture declares, man was created in the image and likeness of God. This trinity in man is the soul, the body, and the sphere of activity which proceeds from their union. Or, if we consider man merely as a spiritual being, there is the will, which corresponds to, and is the receptacle of, the Divine Love; the understanding, which corresponds to, and is the receptacle of the Divine Wisdom; and the sphere of activity or life which proceeds from their union, and which corresponds to the sphere of the Divine Activity, or the Holy Proceeding from the Lord. And when the will of man is formed into an agreement with the Divine Love, and his understanding into an agreement with the Divine Wisdom, then the sphere of his life will be in agreement with the Divine Proceeding; for it will be a holy sphere of love and truth, and the man is then a true image and likeness of God. He is then principled in good, in truth, and in a life according to them; thus in charity, faith, and good works; for all the elements of the Divine Trinity flow into his mind in an orderly manner, and are received by him as one — as they really exist in the Lord. Thus he is in the Lord, and the Lord is in him.

This trinity exists even in an unregenerate man. But since such an one has the will of what is evil, and the understanding of what is false, and a sphere of life thence proceeding of a corresponding quality, therefore there is in him, not a true but an inverted image of the Divine Trinity.

But if the Lord in his Holy Proceeding is everywhere, creating and filling all things with the elements of his own life, then not man alone, but each and every created object in the universe, should contain something of the three essential elements in Him, and should therefore be, in a certain sense, an image of the Divine Trinity. And such we find to be the case. Because the three essential elements in the Lord are indissolubly united, like will, understanding, and their operative energy with man, and because everything subsists by an influx of principles from the Divine,

therefore there is, and must be, in everything a certain image of the Divine Trinity. Take, for example, the seed of any tree. There is in the seed an intention or affection of producing fruit as an end, united with the wisdom or the understanding of the means necessary to that end. Or, to speak more correctly, the seed is a natural form, so organized as to receive from the Lord the love of producing fruit, and also the wisdom to enable it to form a tree with its peculiar organic structure, roots, bark, leaves, &c., as an appropriate means to this contemplated end. And by virtue of this organized form of the seed, there is a living endeavor of the love and wisdom which it receives, to produce, first a tree, and by means of the tree, fruit; and when placed in circumstances favorable to the ultimation of this endeavor, it proceeds immediately to do so. This living endeavor in a seed to produce fruit, is no other than the Divine Activity or Holy Proceeding. And thus the seed, we perceive, is a receptacle of love, wisdom, and activity from the Lord. Hence it is a certain image of the Divine Trinity.

Similar remarks are applicable to each and all things in the universe; — to things great and small — things singular and things universal. For in all created things, from the great sun that warms and enlightens us, down to the smallest atom that quivers in his beams, there is a conjunction of love, wisdom, and use, which proceeds from the union of Divine Love, Divine Wisdom, and Divine Operation in the Lord. Hence in each created object there is a certain image of the Divine Trinity, because from the Divine of the Lord all things subsist.

Having thus briefly explained and illustrated the doctrine of the Trinity in Unity, as taught in the revelations made for the New Church, I next proceed to test the truth of the doctrine by the only infallible witness — the Word of God.

And I remark in the first place, that no doctrine is or *can* be more clearly taught in the Bible than is the doctrine of the strict *personal* unity of God. "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." (Mark xii. 29.) "I am Jehovah, and [there is] none else; [there is] no God besides me." (Is. xlvi. 5.) If, therefore, the new doctrine concerning the Divine Trinity be the true one, and if the Lord Jesus Christ be really a divine person, as the writings of the New Church also teach, then He is not the second but the *only* divine person, uniting in Himself all the elements of the Divine Trinity. Let us see, then, how far the Scripture supports and confirms this

doctrine of the New Church, that Jesus Christ is really a divine person.

It has sometimes been urged against the personal identity of Jesus and Jehovah, and in favor of a separate personality of the Father and the Son, that, where they are mentioned together in the Word, they are usually connected by the particle *and*, as the Father *and* the Son, God *and* Jesus Christ, God *and* the Lamb, &c. This, it is argued, would not have been the case, had both words been used to designate one and the same Being. It is maintained that such is the nature of this connecting particle, that it would not be used between proper names, unless those names referred to distinct and separate persons. This argument has sometimes been resorted to by Unitarians, to prove the separate personality of Jesus Christ and the Father, and hence the mere creaturely humanity of the Savior. But to show that this criticism upon the nature and use of the particle *and*, is not just, and, therefore, that the argument based upon it is without foundation, it is only necessary to quote this single passage from the prophecy of Isaiah : "Thus saith Jehovah the King of Israel, *and his* Redeemer Jehovah of Hosts ; I am the first, and I am the last ; and besides me [there is] no God." (xliv. 6.) Who does not perceive that "Jehovah the King of Israel" evidently means the same Divine Person as "his Redeemer Jehovah of Hosts?" And yet, not only does the particle *and* occur between them, but the possessive pronoun *his* also ; which would seem to afford additional proof that two persons are here spoken of, if the contrary were not so apparent as to admit of no dispute.

But to our Scripture argument for the supreme Divinity of Jesus Christ.

It is written in Isaiah, where the Lord's advent is treated of, "The Lord himself shall give you a sign : Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," (*i. e.* God with us.) (vii. 14.) And in the first chapter of Matthew, after the account given of the birth of Jesus Christ, it is written : "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel ; which, being interpreted, is, God with us." (v. 23.) From this it appears that Jesus Christ is the Lord of whom the prophet spake, and that He is God WITH US.

Again : speaking of the Lord's advent it is said, "Unto us a

child is born, unto us a Son is given ; and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, God, Hero, THE ETERNAL FATHER, the Prince of Peace. Of the increase of his government and peace [there shall be] no end ; upon the throne of David, and upon his kingdom, to establish it in judgment and justice, from henceforth even forever." (Is. ix. 6. 7). Now if we believe in the divine inspiration of the Scripture — believe that it is, without qualification, what it professes to be — THE WORD OF GOD — we must believe that all the proper names in Scripture are appropriate to the persons to whom they were given. For we cannot suppose that Divine Wisdom would give an arbitrary name to any one, or one which did not perfectly express his quality. This would evidently be contrary to divine order. And if the names in Scripture are all appropriate — if they denote the quality of the persons to whom they were given, then He, whose advent was foretold in the prophecy above cited, and who was to be called God, ETERNAL FATHER, &c., must possess the quality or attributes of the Divine Being ; that is, He must be God — the ETERNAL FATHER. *

Again : It is written in the same prophet concerning the Lord's advent, "It shall be said in that day, Lo THIS IS OUR GOD, we have waited for Him that He may save us. THIS IS JEHOVAH, we have waited for him, let us be glad and rejoice in his salvation." (xv. 9.)

Again : "Behold the days come, saith Jehovah, that I will raise unto David a righteous branch, who shall reign a King and prosper,

* It will, perhaps, be said by some, that the fact of Jesus Christ being called God, ETERNAL FATHER, IMMANUEL, &c., is no evidence of his supreme Divinity ; because other persons are mentioned in Scripture, whose names signify nearly the same thing. Thus the name Joshua means, in the Hebrew language, *the Lord the Savior*; Shephatiah means, *the Lord that judges*; Ithiel means, *God with me*; Lemuel means, *God with them*; Elisha means, *God that saves*; and Elijah, *God the Lord, or the strong Lord*. But as the Israelitish church to which these persons belonged was not a true, but only the representative of a true Church, so these persons themselves were only the representatives of what their names signify. Thus Joshua, according to Swedenborg, represented the Lord as to truth combating against evils and falses, and saving men from hell. Hence the reason why this name denotes *the Lord the Savior*. Elijah and Elisha represented the Lord as to the Word which is from Him, and is strong to save. But who can believe that Jesus Christ was merely a representative personage, like the other individuals here mentioned ? It is plain that He was the *real person* whom these others represented — was *really IMMANUEL*, as He is called.

and shall execute judgment and justice in the earth ; and this is the name by which He shall be called, JEHOVAH OUR RIGHTEOUSNESS.” (Jer. xxiii. 6.)

These and other like passages that occur in the prophetic parts of the Old Testament, show us that it was JEHOVAH God, whose advent is here foretold.

Again : the angel that announced to Joseph in a dream, the birth of the Lord into this world, said, “And thou shalt call his name Jesus ; for He shall save his people from their sins.” (Matthew i. 21.) Jesus signifies Savior. And hence it is said also in Luke, “For unto you is born this day in the city of David, a Savior, which is Christ the Lord.” (ii. 11.) Again, it is written in John : “For we have heard ourselves, and know that this is indeed the Christ, the Savior of the world.” (iv. 42.) And in many other parts of the New Testament, the Lord is called Savior. (See Philip. iii. 20 ; 2 Tim. i. 10 ; Titus i. 3, 4 — ii. 13 — iii. 6 ; 2 Pet. i. 1, 2, and other places.) He is also spoken of as our Redeemer, and as redeeming us through his blood ; as in Luke xxiv. 21 ; Rev. v. 9 ; Gal. iii. 13, and other places.

Now it is plain from many passages in the Old Testament, that the names Jehovah, God, Creator, &c., denote the same divine person as Redeemer and Savior : as from this in Isaiah : “Thus saith Jehovah the King of Israel, and his Redeemer Jehovah of Hosts, I am the First and I am the Last, and beside me there is no God.” And again : “I am Jehovah thy God the Holy One of Israel, thy Savior.” (Is. xlvi. 3.) “A just God and a Savior, [there is] none beside me.” (xlvi. 21.) “I am Jehovah thy God from the land of Egypt, and thou shalt know no God but me : for there is no Savior beside me.” (Hosea xiii. 4.) “Thou, O Jehovah, art our Father, our Redeemer, thy name is from everlasting.” (Is. lxiii. 16.) “Their Redeemer is strong, Jehovah of Hosts is his name.” (Jer. l. 34.)

Other passages might be adduced, wherein it is affirmed with equal clearness, that Jehovah God is the only Savior and Redeemer. And because these names are repeatedly applied to the Lord Jesus Christ in the Scripture, therefore it follows as a logical conclusion, that He is the same divine person as Jehovah God, and consequently is the only proper Object of religious worship.

Again : the Lord Jesus Christ is frequently spoken of in the Word as the Bridegroom and Husband of the Church. Thus in Matthew: “And Jesus said unto them, can the children of the bride-

chamber mourn as long as the Bridegroom is with them ?” (ix. 15.) And in John, “He that hath the bride is the Bridegroom.” (iii. 29.) And the Apostle, in his second letter to the Corinthian Church, says : “For I have espoused you to one Husband, that I may present you as a chaste virgin to Christ.” (xi. 2.) Again in the Revelation : “Let us be glad and rejoice, and give honor to Him ; for the marriage of the Lamb has come, and his wife hath made herself ready.” (xix. 7.) — (See also Matt. xxv. 1-7 : Rev. xxi. 2-9.) — And in Isaiah, Jehovah saith to his Church through the mouth of his prophet, “THY MAKER is thy Husband ; Jehovah of Hosts is his name.” (liv. 5.) So in Jeremiah, it is written concerning “the house of Israel,” by which is denoted the Church, “They brake my covenant, although I was an Husband unto them, saith Jehovah.” (xxxi. 32.) Whence it follows, that Jesus and Jehovah must be the same identical person ; otherwise the Church must have two Husbands.

Again it is written in Isaiah, (xl. 3.) “The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.” And in Matthew (iii. 2.) it is said of John the baptist, “For this is he that was spoken of by the prophet Essias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” Indeed all the Evangelists apply this prophecy in Isaiah, to John, who was the forerunner of Jesus. (See Mark i. 3 ; Luke iii. 4 ; John i. 23.) One of these two conclusions, therefore, is inevitable ; either that the Evangelists were mistaken, and have misapplied this prophecy, or that JESUS is the same divine person as JEHOVAH, whose way John came to prepare.

Moreover the identity of Jesus Christ, *as to person*, with the only true and living God, is evident from many passages in the Evangelists : as, “He that seeth ME, seeth Him that sent me.” (John xii. 45.) “Jesus saith, I am the WAY, and the TRUTH, and the LIFE.” (xiv. 6.) “If ye had known ME, ye should have known my FATHER also ; and from henceforth ye know him, and have seen Him.” (v. 7.) “Philip saith unto Him, Lord, show us the FATHER and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known ME, Philip ? He that hath seen ME, hath seen the FATHER.” (xiv. 8, 9.) “Then spake Jesus again unto them, saying, I am the LIGHT of the world.” (viii. 12.) “If ye had known ME, ye should have known my FATHER also.” (v. 19.) “Before Abraham was, I AM.” (v. 58.)

"If ye believe not that I AM, ye shall die in your sins." (v. 24.) And we read in Exodus (iii. 14) that God said unto Moses, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Now imagine a finite human being saying all this: "I am the light of the world." "I am the way, the truth, and the life." "I am the living bread that came down from heaven." "If any man thirst, let him come to ME and drink." What could be more immodest, or more offensive, than the attitude our Savior here assumes, on the supposition that He were a merely human being.

Then in the writings of the apostles, we have ample testimony to the same truth, viz., that Jesus Christ is the only God and Savior. Paul says, that "in Him dwelleth substantially all the fullness of the divinity [or Godhead]." (Col. ii. 9.): that, "He is over all, God blessed forever," (Rom. ix. 5): that "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by HIM and FOR HIM; and He is before all things, and by Him all things consist." (Col. i. 16, 17.) James calls Him "the Lord of glory," which evidently means the same as the King of glory; and it is written in Psalms (xxiv. 10.) "Who is the King of glory? JEHOVAH OF HOSTS, HE IS THE KING OF GLORY." And Jude closes his epistle with these words, "To the ONLY WISE GOD OUR SAVIOR, be glory and majesty, dominion and power, both now and ever. Amen."

Passing by much testimony of a similar kind in the writings of the apostles, I proceed to notice a few passages in the book of Revelation, which is the crown of prophecy. In the first chapter of this book, it is said when John "was in the spirit on the Lord's day," that "he heard behind him a great voice, as of a trumpet, saying, I AM ALPHA AND OMEGA, THE FIRST AND THE LAST." (v. 11) : and turning to see from whom the voice came, he saw "one like unto THE SON OF MAN." (v. 13.) And when John had fallen at his feet as dead, this same person lays his hand upon him, and says, "Fear not; I AM THE FIRST AND THE LAST." (v. 17); thus leaving no doubt that the Lord Jesus Christ, or the Son of Man, was the Being whose voice the Revelator heard behind him.

Again: in the last chapter of the Revelation, where the second coming of the LORD JESUS is spoken of, He says; "And behold, I come quickly; and my reward is with me, to give every man

according as his work shall be. I AM ALPHA AND OMEGA, THE BEGINNING AND THE END, THE FIRST AND THE LAST." (v. 12, 13.)

But we find in the prophets of the Old Testament, that JEHOVAH repeatedly declares Himself to be THE FIRST AND THE LAST. (See Is. xliv. 6; xli. 4; xlvi. 12.) And since there evidently cannot be two Firsts and Lasts in the sense in which these words are here used, therefore the Lord Jesus Christ must be the same, *as to person*, with Jehovah.

But there are other passages in this book, which render the identity of Jesus and Jehovah, *as to person*, evident beyond a doubt. It is said (chap. iv. 10.) that "The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." And in the next chapter it is said that "the four and twenty elders fell down before the Lamb:—and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us," &c. (v. 8, 9.) After this, myriads of myriads and thousands of thousands of angels were heard, "saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (v. 12.) The *Lamb* evidently denotes the Lord Jesus Christ; and we observe that the same worship is here offered to Him, that is paid in the preceding chapter to "HIM THAT LIVETH FOREVER AND EVER." Therefore He must be the eternal, true, and living God, and the only proper object of religious worship.

We thus see what abundant testimony the Divine Word bears to the truth of this doctrine, that the Lord Jesus Christ is the supreme and only God of heaven and earth. For the same titles are applied to Him as to Jehovah God, the same attributes of eternity and self-existence predicated of Him, and the same worship offered Him by myriads of angels, that is proper to be given to God alone.

Let us now see how the New Church doctrine concerning the Trinity, as it has been explained, accords with the teaching of Scripture.

It has been said that the divine principle in the Lord which is called the Father, and the divine which is called the Son, and the divine which is called the Holy Spirit, are united in one Divine

Person like soul, body, and their proceeding operation with man ; or like will, understanding, and the mental activity thence proceeding ; or as heat, light, and their continually proceeding emanations, are united in one body called the sun.

The Greek words ἅγιον πνεῦμα (*hagion pneuma*,) which are sometimes translated Holy Ghost, properly signify a holy *breathing* or *exhalation*. Πνεῦμα (*pneuma*) comes from a Greek root which signifies to *breathe* or *exhale*, and is usually, and much more properly, translated *spirit*. Consequently the *Holy Spirit* is not a separate Divine Person, as is commonly believed, but is a holy principle of life, as it were *breathed out*, or proceeding from the Lord. And this agrees with what is said of it in the Word : for in John (xx. 22.) it is written, that, after the Lord's resurrection, "He *breathed* on his disciples, and said unto them, Receive ye the Holy Spirit." The reason why He breathed upon his disciples, is, because *aspiration* (or breathing upon) represented, according to the law of correspondence, divine *inspiration*, or an *influx* into their minds of spiritual principles from Himself.

Again : in John xiv. 26. the *Comforter* or *Paraclete* is called the Holy Spirit ; and in a preceding verse the same Paraclete is called "*the Spirit of truth*, which the world cannot receive," but which dwelleth with the Lord's disciples, and shall be *in* them. And to make it still more evident that this Holy Spirit is not a distinct *person*, but a divine principle or influence proceeding from the Lord, and illustrating the minds of those who are his true disciples, it is said, (John xv. 26.) "But when the Paraclete is come, which I will send unto you from the Father, even *the Spirit of truth*, which proceedeth from the Father, he shall testify of me." And again : "When he is come, he will reprove the world of sin, and of righteousness, and of judgment (xvi. 8.) ; will guide men into all truth — will teach them all things—will bring all things to their remembrance, &c." This is what the spirit of truth effects whenever it is received into human minds—when it *really* comes to us.

The Holy Spirit, therefore, denotes a principle of divine life proceeding from the Lord's Glorified Humanity with sufficient energy to reach, affect, and enlighten the minds of men in their lowest natural state. This holy proceeding sphere of life from the Lord, was more powerful, and, therefore, more efficacious in the work of regenerating and saving man, after the Lord had glorified the human, than it was before ; as appears from these words in John, "But this He spake of the Spirit, which they that believe on Him

should receive ; for the Holy Spirit was not yet, because that Jesus was not yet glorified." (vii. 39.)

Accordingly Swedenborg says, "that in the angelic heaven He [the Lord] appears as a Sun, after his coming into the world, with stronger effulgence and in greater splendor, than before his coming."—(D. L. W. n. 221.)

Much more evidence might be adduced from the Word, to prove that the Holy Spirit is not a separate and distinct *person*, but is, what the writings of the New Church declare, a holy *influence* or *operation* proceeding from the Lord's Glorified Humanity, and hence called his *Holy Proceeding*. But it is unnecessary to multiply texts in proof of this.

Finally ; let us see how the other elements of the Divine Trinity, viz. the Divine Love and the Divine Wisdom, or the essential Divine and the Divine Human, which answer to the soul and body in man, will assist us in explaining some of those texts in which the Father and the Son are mentioned together. The Father as I have said, denotes the essential Divinity, or, specifically, the principle of Divine Love in the Lord : and the Son denotes the Divine Humanity, or, specifically, the principle of Divine Truth. The Lord when upon earth was the manifested form of Jehovah in the natural world ; and the only form in which He could exhibit himself *personally* to men in their natural state. As, therefore, the body of man is the form through which the soul is made manifest, so the Son, which is the divine human body of Jehovah, is the form which manifests the invisible and essential Divinity—the Father. Hence it is written, "No one hath seen God at any time ; the only begotten Son which is in the bosom of the Father, He hath brought Him forth to view (John i. 18.) As no one can know the quality of any man's soul, except from the revelations that are made of it through his words and actions, thus through the medium of his body, so no one can have any knowledge of the Father or the essential Divinity, save through the medium of the Son, or the Divine Humanity. Hence it is written, again, "No one knoweth the Father save the Son, and he to whomsoever the Son will reveal Him." (Matt. xi. 27 ; Luke x. 22.) As the soul dwelleth in the body, so the Divine dwelleth in the Human of the Lord, or the Father in the Son. Hence it is written that the Son is not alone (John viii. 16;) and that the Father dwelleth *in* Him (xiv. 10.) As the soul imparts its own life to the body, so the Father or the essential Divine, which is life itself, imparts life itself to the Son or

the Divine Human. Hence it is written, "As the Father hath life in himself, so hath He given to the Son to have life in himself (v. 26.) As the body can do nothing of itself without the life and activity of the indwelling soul, so it is written that "the Son can do nothing of himself but what He seeth the Father do ; for what things soever He doeth, these also doeth the Son likewise." (v. 19.) And again, "the Father that dwelleth *in* me, He doeth the works." (xiv. 10.) As the body proceeds from the soul and forms its image, so it is written that the Son "came forth from the Father," (xvi. 28,) and is "the express image (or stamped impression) of his person." (Heb. i. 3.) As the body is actuated by the soul, lives from and depends upon it, so we are taught that the Son doeth continually the will of the Father, lives from and depends upon Him (John v. 19, 26.) As no one can have access to the soul of man except through the medium of his body, so Jesus saith "No one cometh unto the Father but by me." (John xiv. 6.) And as the soul and body with man are united in one finite human person, so the Divine and the Divine Human, or the Father and the Son, are united in one infinite Divine Person, the Lord Jesus Christ, who hath all power in heaven and on earth. Hence He saith, "I AND THE FATHER ARE ONE." (x. 30.) Therefore He is the only Divine Person, and the only true and proper Object of religious worship. Therefore the New Church worship the Father *in* the Son, and not as a separate Divine Person ; and thus, agreeably to what is required in the Word, they "honor the Son even as they honor the Father." (John v. 23.)

Such is the doctrine revealed for the New Church concerning the sacred Trinity;—a doctrine which is alike free from the objections that reason urges against the tri-personal theory, and from the contrariety to Scripture which is manifest in the Unitarian scheme;—a doctrine which is at once intelligible, rational, and Scriptural ; and which presents the Lord Christ as the true, living, and only God, and the *true* Object, therefore, of religious worship.

Thus, the "Stone which the builders rejected" has, indeed, become "the head of the corner." And the New Church, in paying supreme homage to the Lord Jesus Christ, worship all the adorable Trinity, for they worship the Father *in* the Son : and the Holy Spirit is the divine proceeding sphere or operation of his own life. And whoever is so renewed in the spirit of his mind, as to have his will brought into agreement with the divine love, and his understanding brought into agreement with the divine wisdom, and

the sphere of his life into agreement with the holy proceeding sphere of good and truth from the Lord, is, in the spiritual sense, baptized into the name of the Father, and of the Son, and of the Holy Spirit. His will is then cleansed of its impure loves, his understanding of its false persuasions, and his works are therefore good. He is a true image of the Lord, having derivatively in himself the three elements of the holy Trinity,—love, wisdom, and use, or charity, faith, and good works—in harmonious and blissful union.

From this it may be seen that the New Church doctrine of the Trinity, like all the other doctrines of this Church, is not *speculative* merely, but is of the highest *practical* importance. It is eminently the doctrine of *LIFE*. This, of itself, were strong evidence of its truth. And how widely does the New doctrine differ from the Old, in this respect. Indeed I am not aware that any one has ever attempted to show the importance of a belief in the tri-personal doctrine, considered in a practical point of view. I am not aware that those who profess to believe it, regard it as a doctrine of life ; or that it has ever been shown in any intelligible and rational manner, in what way this doctrine is calculated to make men better. Besides, it would be absurd to speak of the *practical* importance of a doctrine, which is acknowledged to be unintelligible and mysterious. Only such truth as men are able to understand, can really be made practical ; for no other can be applied to life. Hence it is common to hear it said of the Old doctrine, and of some others near akin to it, that they must be *believed*, though they cannot be understood ; and that *this belief alone* saves men. Thus the doctrine of the tri-personality of God, is intimately connected with that of justification by *faith alone*. But it is taught in the writings of the New Church, that *charity, faith, and good works*, are each alike essential to salvation ; and that neither of these is genuine, if separated from the other two. This agrees with the apostle's teaching : "Though I have *all* *faith*, so that I could remove mountains, and have not *charity*, I am nothing." (1 Cor. xiii. 2.) Again the apostle James saith : "*Faith*, if it hath not *works*, is dead, being *alone*; for as the body without the spirit is dead, so *faith* without *works* is dead also." (ii. 17, 26.) And this agrees with the oft-repeated declaration of Swedenborg, that "*charity* without *faith* is nothing, nor is *faith* anything without *charity*, nor are *charity* and *faith* anything without *works*."—A. R. n. 875.

Since, therefore, *charity*, *faith*, and *good works*, are neither of them any thing if separated from the other two, so neither of

them *alone* hath any power to justify or save. The conjunction of these three with man, is what saves him, and makes a Church to be a true Church. And the reason and necessity of this appears manifestly from the New Church doctrine concerning the divine Trinity. It is because the three divine principles in the Lord, signified by Father, Son, and Holy Spirit, are each of them *essential* elements in the divine Being; and have not, neither can they have, a separate and independent existence, any more than heat, light, and their proceeding operation with the natural sun, could exist apart from each other.

Now all Christians will admit, that man has no goodness which is properly his own. "None is good but One—God." (Matt. xix. 17.) Therefore a Church is not a Church, and angels are not angels, by virtue of any thing properly *their own*. It is the Lord in men which makes them good, and constitutes them a true Church. And it is the Lord in the angels that makes them angels. "*I in them* and thou in me, that they may be made perfect in one." (John xvii. 23.) "I give unto them eternal life." (x. 28.) "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me; for without me, ye can do nothing." (xv. 4, 5.)

If, therefore, it is the Lord in angels and in men that constitutes the all of Heaven and the Church with them, it is manifest that He must dwell in them as to all the elements of the divine Trinity, since these elements can have no real existence separate from each other. And this Trinity, when received by man, becomes in him charity, faith, and works. The divine love, which is the love of doing good to the whole human family, when received by man, becomes in him the love of the neighbor, which is charity; the divine wisdom, which is the wisdom according to which divine love proceeds and operates, becomes faith in man, or the truth by which his love of doing good to the neighbor is directed in its operations; and the divine power or holy proceeding of the Lord, which is the actual operation of the divine wisdom and love, becomes in man a sphere of active usefulness, proceeding from his charity and faith—a *life devoted to good and noble deeds*.

Thus we see of how great *practical* importance is the New Church doctrine of the Trinity. Those who receive it are thereby instructed, that no man is saved by faith alone, or by charity alone, or by works alone; but that it is the conjunction of these three which bringeth salvation. They see that man must *know* and *love* and *do*

the commandments; and that he has no true spiritual life, unless love, wisdom, and use, or charity, faith, and works, dwell together as one; that is, *unless he do good, from love, and according to truth*; for otherwise the Lord, who is love itself, wisdom itself, and use itself, abideth not in him, nor he in the Lord. And it is written, "If a man abide not in me, he is cast forth as a branch, and is withered." (John xv. 6.) And again: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." (xiv. 23.) "Therefore *love* is the fulfilling of the law." (Rom. xiii. 10.) "But without *faith* it is impossible to please God." (Heb. xi. 6.) And "*faith* without *works* is dead." (James ii. 26.) "Whosoever therefore heareth these sayings of mine," saith the Lord, "and *doeth* them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not; for it was founded upon a rock." (Matt. vii. 24, 25.)

LECTURE IX.

THE GLORIFICATION OF THE SON OF MAN, INVOLVING THE TRUE DOCTRINE OF THE ATONEMENT AND OF REGENERATION.

"Now is the Son of Man glorified, and God is glorified in him."—*John xiii. 31.*

IN the preceding lecture, I explained the doctrine of the divine Trinity as taught in the writings of the New Church, and showed its perfect agreement with both reason and Scripture. I also stated that, according to these writings, the Lord Jesus Christ is the person of Jehovah manifest in the flesh: that is, that the Divine Being became clothed with a natural human form, and thus exhibited Himself personally in this natural world, for the purpose of redeeming and saving mankind: which doctrine was also shown to be in accordance with the teachings of Scripture.

The Word of God, therefore, rightly understood, agrees entirely with what the writings of the New Church teach upon this subject, viz: that God is one in essence and in person, and that the Lord Jesus Christ is that God:—that in his Divine Person dwells all the fullness of the Godhead, or the whole of the divine Trinity, which, in the Scripture, is called Father, Son and Holy Spirit. Consequently He is the only God of heaven and earth, and therefore the only proper Object of religious worship. For if, (as most Christians *profess* to believe,) the Lord Jesus Christ be really a divine person, and there be any *other* divine person whom it is proper to worship, then certainly there must be more than one God—a doctrine alike contrary to reason and Holy Scripture.

It was stated in the last lecture, that by the *Father* is denoted the Lord as to his essential divinity, or the Divine Love; by the *Son*, the Lord as to his Divine Humanity, or the *Word*, which is Divine Truth: and by the *Holy Spirit*, the Lord as to his divine power or operative energy, which proceeds from the union of the Divine with the Human, or from the glorified Person of the Redeemer and Regenerator. It was also stated in that lecture, that this trinity in Jesus Christ has its corresponding image and likeness in man, which are the soul, body, and resulting sphere of life

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and action—or will, understanding, and their proceeding operation. While, therefore, there is an infinite difference between the Lord and man, there is yet such a complete image of the one in the other, that we may obtain a distinct and intelligible idea of the Divine Trinity from what we know of its image in man. The Lord is divine; man is human. The Lord is self-existent, uncreated, and infinite; man is dependent, created, and finite. The Lord is the giver of all things; man is the receiver. The Lord is life itself; man is the recipient of life. The Lord hath an uncreated and divine soul,* which is the inmost or esse of his life, and is called the Father; man hath a created and human soul. The Lord hath a divine body, which is the external or existere of his life, and is called the Son; Man hath a human body. The sphere of life proceeding from the Lord as the spiritual Sun, which sphere is called the *Paraclete* or *Spirit of truth*, is holy, divine, and infinite, since nothing can proceed from Him but what partakes of his own nature, and is Himself; the sphere of man's life is imperfect, human, and finite.

According to the doctrines of the New Church, therefore, God is not a mere abstraction, but a real, living, divine, infinite Person, in perfect human form; in whom also dwell, and from whom continually proceed, as light and heat dwell in and proceed from the natural sun, all truly human principles, and all the creating and sustaining power in the universe. There are many persons who do not think of God as existing in any form,† but who yet profess

* See Swedenborg's treatise concerning the Divine Love and Divine Wisdom.—n. 14.

† "One argument against the divinity of the human nature of Christ, is, that humanity has a form; and that it is absurd to consider a human form to be divine, because form implies limit, boundary, termination; whereas God is infinite and unbounded, being everywhere equally present. To this we reply, that if we cannot attribute form to God, because it implies limit; so neither can we, for the same reason, attribute anything to Him, or frame any conception of his nature. For all the ideas we can entertain of Him necessarily imply limit, inasmuch as the ideas themselves are limited, being those of a limited, finited creature; yet we do not, for that reason, cease to consider certain perfections as belonging to the divine nature. None but an infinite being can have infinite, and therefore adequate, ideas of himself; all finite ideas, however exalted, must have form, limit, and boundary, as truly as the senses or sensations of the body. The objection, therefore, derived from the idea of form, is as applicable to all intellectual ideas, however abstracted, as it is to sensational impressions. Let any ideas of God entertained by a creature, however intellectual, however abstracted, nay, however angelic

to believe in the strict *personality* of the Deity. But such persons do certainly deceive themselves ; for a real belief in the personality of God, involves an idea of Him as existing in a human form ; and without such an idea, the mind does not rest upon nor contemplate *any person*, and we are really in the denial of the strict personality of God, however we may *profess* to believe in it. To regard love, truth, beauty, power, &c., as together constituting God, and as being *everywhere* diffused throughout the universe, yet *nowhere* centering in a living, human form, from which they continually proceed, is to make the divine Being a dead abstraction, or some interior and subtle principle of nature — which is virtually to deny that God hath any personal existence.

No : Because we are taught that "God is a Spirit," it by no means follows that He does not exist in a human form, any more than it follows, as a just conclusion, that man no longer exists in a human form, after he is divested of his material body, and has become an inhabitant of the spiritual world.* The natural sun is self-luminous ; and for this reason it is essentially different from all the planets, which are opaque, and which receive from him their light and heat. But because the sun is self-luminous, it does not follow that it is not a *body* ; or, because his light and heat are diffused everywhere throughout the solar system, it does not follow that there is no central source whence they emanate ; nor that the sun is not a body even more substantial than any earth in the universe. And as we cannot conceive of light and heat, diffused as they now are, and in active operation, without a luminous body from which they continually proceed, no more can we conceive of truth and love, diffused as *living* principles, without their proceeding from a living, self-existent, intelligent and loving Person as their eternal source.

or spiritual, be embodied ; and that embodiment will as certainly present a definite limitation, as any object presented to the senses. The objection, therefore, derived from the idea of form, if allowed, would tend to deprive us of entertaining any idea of the Deity whatever ; for the only other idea we could entertain is that which is formless ; hence indefinite, indeterminate, chaotic, confused ; which is virtually no idea, because it has no form ; and that which has no form, has no quality ; and that which has neither form nor quality is a nonentity."—*Clissold's End of the Church*, p. 393.

*It is generally the case that those who are not willing to think that God exists in the human form, do not think of man as in the human form after death ; nor, indeed, as having *any* form until he shall have resumed his material body. It would be well for such persons to consider whether they do not in heart deny the *very existence* of God, and the *reality* of the spiritual world.

The difference between the sun and the planets in respect to this attribute of self-illumination, affords a good illustration of the difference between God and man. The sun of itself is luminous, the planets are opaque ; so God of Himself is luminous, and men are opaque. The sun from itself continually emits light and heat, and the planets receive them ; so God from Himself emits wisdom and love, and men receive them. Yet the sun is in a spherical form, as well as the planets ; so God is in the *human* form, as well as man. Hence also it may be seen why the earth corresponds to the Church, or to any man who is a Church in the smallest form, since the sun corresponds to the Lord. †

Having explained the New doctrine of the Trinity, I come next to consider the doctrine, as taught by Swedenborg, concerning the glorification of the Lord's Humanity, or that union of the Divine with the Human which is properly signified by the *Atonement*. But before proceeding to do this, it may be expedient briefly to notice the Old and commonly received doctrine of the Atonement. We shall then be able to judge whether the Old or the New doctrine upon this subject, be the offspring of human contrivance.

It was stated in the last lecture, that, inasmuch as the great central doctrine of the Christian religion — the doctrine concerning the Divine Trinity, which has been corrupted into a trinity of *persons* — is false, therefore all the other leading doctrines of the Christian Church must likewise be false. The most prominent, and at the same time the most captivating and ruinous falsity, which is the legitimate offspring of the Old doctrine of the tri-personality of God, is that concerning the Atonement, as commonly held and taught at the present day. This doctrine, I am aware, has been differently understood and explained in the Church at different times, and by different individuals at the same time. And, notwithstanding the supreme importance, which is properly enough attached to a *right* understanding of it, probably very few

† "That the Lord appears as a sun in heaven," says Swedenborg, "is evident from His transfiguration before Peter, James and John, that *His face shone as the sun*. (Matt. xxvii. 2.) The Lord was seen thus by those disciples, when they were withdrawn from the body, and in the light of heaven. Hence it was that the ancients, with whom the Church was representative, turned the face, when they were in divine worship, to the sun in the east ; from this it is, that they gave to temples an aspect towards the east."—(*Heaven and Hell*, n. 119.)

could be found at the present time among Trinitarians of the Old Church, who would explain this doctrine precisely alike. However that may be, we can easily obtain from the confessions of faith and other authorized publications of that Church, a statement of the doctrine as it is generally received and taught. We find a summary statement of it in Buck's Theological Dictionary, under the article *Atonement*, drawn from eminent Trinitarian writers upon this subject, and which may, therefore, be considered as embodying the generally received view.

"The Atonement," say these writers, "is the satisfying divine justice by Jesus Christ giving himself a ransom for us, undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us. All mankind having broken the law, God in his infinite wisdom did not think fit to pardon sinful man without some compensation for his broken law. For if the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws might have seemed not worth the vindicating.

"God had a mind to make a very illustrious display both of his justice and of his grace among mankind; on these accounts He could not pardon sin without a *satisfaction*.

"Because God intended to make a full display of the terrors of His justice, and His divine resentment for the violation of His law, therefore He appointed His own Son to satisfy for the breach of it by becoming a proper sacrifice of expiation or atonement. The Divine Being having received such ample satisfaction for sin, by the suffering of His own Son, can *honorabley forgive* His creature man who was a transgressor."

But if any one desires to know from more recent authority what this doctrine is, as held and taught by Christians of the present day, let him turn to the "Confession of Faith" of the Presbyterian Church in the United States, published in 1838. He will there find these words: "Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. *He was given by the Father for them, and His obedience and satisfaction accepted in their stead.*" (p. 55.)

In the same chapter of this work we are told that God justifies sinners "*by imputing the obedience and satisfaction of Christ unto them*" (§ 1.); and that "*Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification.*" (§ 2.) In other parts of the same work we find mention made of

Christ having *borene the weight of God's wrath, satisfied his justice procured his favor, purchased reconciliation, &c.* (See p. 44, 161, 168.)

In the Catechism (No. 2) of the Methodist Episcopal Church published in 1839, it is stated (p. 14,) that "Christ, by means of his sufferings and death, offered a full satisfaction and atonement to Divine Justice, for the sins of the whole world." And immediately after, it is added by way of explanation, that, "because He was perfectly righteous, there was an infinite value and merit in his death, which, being undergone for our sakes and *in our stead*, Almighty God exercises his mercy in the forgiveness of sins, consistently with his justice and holiness."

Such is the commonly received doctrine of a *vicarious atonement*, as given in the very language of its advocates. And it will be found substantially the same as here stated, in the Catechisms, Creeds, Formularies and Confessions of Faith, of all the prevailing religious sects, who believe in the tri-personality of God. Indeed, this doctrine, as I have already said, is a legitimate offspring of the tri-personal theory. And according to the language in which it is set forth by its own advocates, it represents the Father or first person in the Trinity, as a stern, inflexible, vindictive God, who is angry with the human race on account of their transgressions, and will by no means forgive them their sins, without a *full equivalent or satisfaction* for his violated law. And it represents the Son or second person in the Trinity, as a tender and compassionate God, who is moved with pity toward the human race; and in order to satisfy the Father's demands, and procure his favor, or purchase for man a release from his vengeance, He comes into the world of his own free will, and pays the penalty due to the sins of all mankind by suffering and dying upon the cross. The Father accepts the ransom, is reconciled toward the human race, and can then "*honorabley forgive his creature man;*" or, as some understand it, He then *impulses* to mankind the merit of Christ's sufferings and death, or feels towards our race as if they themselves had suffered the merited punishment. It is for this reason that the Atonement is commonly called by Christian writers *vicarious*. Christ, they say, suffered as our *vicar* or substitute — suffered *in our stead* — and, by his own death, paid the penalty which the Father demanded for his violated law. In this way He satisfied the demands of Divine Justice, and purchased a pardon for man, or *propitiated* the Deity. It is as if a child should violate its father's precepts, and the fath-

er, howerer sorry and penitent the child might be, should refuse to be reconciled to him, except on the condition that one of his other innocent children, or some innocent person like himself, would first suffer the penalty due to such offense.

Verily, this doctrine needs no comment. For every honest man, who is not willing utterly to renounce his understanding in matters of religion, and accept a blind faith, can hardly fail to perceive that such a doctrine *must* be false, the moment he hears it stated. And those who have confirmed themselves in this commonly received view of the Atonement, must have done so by first trampling on their rational faculty; and, therefore, must have brought their minds into such a state, as would probably disqualify them for seeing the genuine truth upon the subject, however clearly it might be presented; and would lead them to reject the most conclusive arguments in support of any other than their own view, whether drawn from reason or from Scripture. In reference to such persons it is written in the Word, "Ephraim is joined to his idols; let him alone."

But, irrational as is the prevailing belief concerning the Atonement, and equally unscriptural as it must be seen to be when the truth comes to be well understood, there is yet, perhaps, not a single doctrine which is more universally prevalent throughout Christendom, and none to which the larger portion of professing Christians cling with a more inveterate obstinacy. And is not this fact alone sufficient to indicate the wild disorder into which the human mind has been thrown upon religious subjects, and the utter darkness with respect to spiritual things, in which a large proportion of the Christian Church is immersed?

But the reason why this doctrine is so dearly loved and so obstinately clung to, finds its explanation in the existing state or quality of the prevailing Church. For it is of all others, perhaps, the most acceptable doctrine to the natural man, since it promises him the pardon of his sins and the happiness of heaven upon such easy terms. It assures him that the penalty due to his transgressions, has been paid by the sufferings and death of Christ; and that he has only to *believe* this, and the merit of Christ's righteousness will be imputed to him. The doctrine bears upon its very face the marks of its origin. Its every feature proves that it originated in the gross conceptions of the natural man. The natural man is angry and unrelenting toward those who offend him; therefore he imagines that God has similar feelings toward his offending children. And

because the natural man is unwilling to forgive those who offend him, except on condition of receiving some *equivalent* — a *full satisfaction*, — so he conceives that "God could not forgive his erring creature man," without receiving an equivalent.

The commonly received doctrine of the Atonement, therefore, is in perfect agreement with the conceptions of the natural man, who thinks God to be altogether such an one as himself. No wonder, therefore, that natural men should be so loath to relinquish their hold upon this doctrine, and should say, as is often said, "if you take this away from us, you take away all our religious support — all of Christianity that we most highly prize."

Thus much concerning the Old doctrine of the Atonement. I will now endeavor to present the New doctrine on this subject, or the doctrine concerning the glorification of the Lord's Humanity, which involves what is believed to be the true doctrine of the Atonement. And here I would premise, that it is not easy to present this subject in a manner to be readily comprehended by the natural man. The reason is, because our regeneration is an image of the Lord's glorification; and until we have something of this image — until our natural man has in some measure been brought into an agreement or *oneness* with our spiritual man, and we have thus *received* something of the Atonement, we cannot expect to understand much about the glorification of the Lord's Human, or how He brought it *at-one* with the Divine.

It must be obvious on reflection, that, if the New Church doctrine concerning the Divine Trinity, as presented in the last lecture, be the true doctrine, and the Lord Jesus Christ be the supreme and only God, uniting in his own Divine Person all the elements of the Holy Trinity, then the commonly received doctrine of the Atonement *must be false*. No one, therefore, can really receive the New Church doctrine of the Trinity, and, consistently with such reception, retain his belief in the Old Church doctrine of the Atonement, which is based entirely upon the idea of *three persons* in the Godhead. For when it is admitted that Jesus Christ is the one and *only* Divine Person, then there is no first person aside from Him, to demand satisfaction for his violated law; none whose wrath is to be appeased by the sufferings and death of another, or to whom the penalty due to man's transgressions is to be paid. Thus we see that the Old doctrine of the Atonement does by no means consist with the New doctrine of the Trinity, nor with the supreme divinity of the Lord Jesus Christ.

According to the doctrines of the New Church, man was originally created in the image and likeness of God. His understanding was created a form receptive of the Divine Wisdom, and his will a form receptive of the Divine Love ; and on account of the union of these two principles in the human mind, there proceeded constantly from man a sphere of beneficent life and action, corresponding to the Divine Proceeding from the Lord. Man did not then receive truths from the Lord disjoined from their corresponding affections of goodness ; but his will was in perfect agreement with his understanding ; and thus he was conjoined to the Lord, because he received each of the elements of the Divine Trinity, or had in himself the conjunction of charity, faith, and good works. This happy state of man is described in the Word by Adam's situation in the garden of Eden. But he did not continue in his primitive state of innocence ; therefore it is said that he was driven out from Eden—the meaning of which has been explained in a former lecture. By virtue of the liberty with which he was endowed, man could turn either to the Lord or to himself. And by degrees he began to think of his wisdom as his own, and to pride himself on account of it, and thus to love himself more than the Lord—to deem himself a god. In this manner his affections became gradually and successively turned away from the One only Good, and fastened upon himself. His will-principle, from being the receptacle of the Lord's love, became defiled with the evils of self-love. Love to the Lord and the neighbor became changed in his mind into the love of self and the world ; or into a state of unwilling acknowledgment of any other God than himself, and of comparative hatred towards the neighbor. There still remained some light of truth in his understanding ; but it was not, as originally, united to the love of goodness in his will, for he no longer loved to do as the truth required ; and thus his will and his understanding became separated. And the more man indulged his pride and love of self, the more did his mind become filled with evils and falsities, and the farther did he remove himself from his original, happy state of conjunction with the Lord : until the whole human race, or the Lord's church on earth, with the exception of “a very small remnant,” (Is. i. 9.) became what is described in these words of the prophet : “Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters ! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward. From the

sole of the foot even unto the head there is no soundness in it ; but wounds and bruises and putrefying sores.” (Is. i. 4, 6.)

Yet the Lord did not forsake the human race in this their wounded, bruised, and putrefied state ; but still pursued them with his saving love, even into that pit of degradation where they had fallen. But because men had changed the divine love into hatred in their own minds, therefore the Lord *appeared* to them as if He were angry ; and, agreeably to this appearance, it is often so said in the literal sense of the Word. This appearance was correspondent with man's state. But “In all their affliction He was afflicted, and the angel of his presence saved them : in his love and in his pity He redeemed them.” (Is. lxv. 9.) He came into this natural world in a bodily form — clothed Himself with the natural humanity — defiled, borne down, and oppressed with evils of all kinds as that humanity was — and by degrees purified it from all its defilements, and filled every region of it with his own Divinity. Thus He glorified, or made that humanity Divine. He came as THE WORD — as Truth Divine, or the Son, and, by a series of temptation combats, He successively united that Truth with Love Divine or the Father, in the assumed humanity ; so that He might thenceforward be able to unite truth in the understanding with love in the will, in the minds of all men who will permit Him to do so ; and in this way, gradually lead mankind back to their original happy state of conjunction with Himself, which is heavenly and eternal life. (See John vi. 54, 56.)

Therefore, the end for which the Lord assumed and glorified the Human, was to bring man into a state of reunion with his Maker ; to bring his will *at-one* with the Lord's will, and his understanding *at-one* with the Lord's understanding, or the Divine Truth, and thus restore to human minds their original but lost harmony. This *at-one-ment* of man and God, or of the human and the Divine, was perfectly effected in the Lord's Glorified Human ; and the image of it exists in every one's mind, just in the degree that he receives the principles of the Divine Humanity, or the principles of good and truth in their divine union.

Before proceeding further with our remarks, let us try to ascertain the true Scripture meaning of the word *atonement*. We find this word used but once in the New Testament (Rom. v. 11) ; and those who will take the trouble to consult Calmet's Dictionary on the subject, will find it was originally syllabled and pronounced *at-one-ment* ; and signified *being at one*, or *being brought at one*, i. e.,

into agreement. And this we find to be the true meaning of the original Greek word *καταλλαγή* (*cattallage*), which, in its primitive sense, signifies *a change*; and in its derivative sense, *a reconciliation, a pacification.* (See Schleusner's *Greek and Latin Lexicon.*) Indeed, the same word is always translated *reconciliation* instead of *atonement*, wherever it occurs in the New Testament, except in the single instance above referred to: and it is found either in its primitive and simple, or in its derivative and compound form, not less than thirteen times; and it always means *the restoration of peace and union* between minds that have been at variance—an *at-one-ment*. Such is the true signification of the word *atonement*.

And this agrees perfectly with what we are taught in the writings of the New Church upon this subject. According to these writings, the Atonement means *the bringing at one* of the Divinity and the Humanity, which was effected when the Lord came into the world and glorified the Human. And the design of this Atonement was, to effect a reconciliation between God and man; to bring the human mind, which had become alienated from God, into an agreement, or *at-one* again, with the Divine Mind. But inasmuch as the separation between God and man, or between the Divine and the human mind, had been effected, not through any change in God (for He is unchangeable), but through a change that had taken place in man since his creation, therefore, it was man who needed to be brought back, or *reconciled to God*, and not God who needed to be reconciled to man. Accordingly the doctrines of the New Church teach, that the object of the Atonement was, not to appease God's wrath, or purchase his favor, or produce any change in the Divine Mind, but to effect such a change in human minds as to render them receptive of the divine principles which proceed from the Lord, and thus to reconcile or bring man *at-one* again with God.

And this we shall find to be in perfect agreement with what the apostles teach in relation to this subject. In Paul's second letter to the Corinthian Church, we read: "And all things are of God, who hath reconciled *us* to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was *in Christ reconciling the world unto himself* [not himself unto the world]—and hath committed unto us the Word of reconciliation." (2 Cor. v. 18, 19.) And in the next verse he says, "We pray you in Christ's stead be *ye* reconciled to God." And the same apostle, in his letter to the Ephesians, speaking of Christ Jesus making "in

himself of *twain one new man*, so making peace," adds: "And that He might reconcile both [Jews and Gentiles] unto God in one body by the cross, having slain the enmity thereby." (ii. 15, 16.)

Now in all these instances, and others which might be adduced, we observe that the apostle speaks as if the advent, sufferings, and death of Jesus Christ, were intended to reconcile the Divine and the human mind, or to bring them *at one*, not by effecting any change in God, but a change in man. He tells us that God was *in Christ reconciling the world unto himself*. And the Greek word which is translated *reconciling, reconciliation, &c.*, in the passages just quoted, is in every instance the same as that which is translated *atonement* in Romans v. 11.

Let us consider here for a moment whether there was any necessity, which can be rationally comprehended, for the Lord to come upon the earth in a natural human form. And if we reflect upon the state of the Church at that time, even human reason may perceive that there was this necessity. The minds of the Jewish people, who were the depositaries of God's Word, had become so perverted through falses of doctrine and evils of life, that they could not be instructed in spiritual things which pertain to heavenly life, either by immediate influx from the Divine, or mediately through the Word, or in any other way. Their minds were not in a state of heavenly order, but in a state of infernal disorder; and whatever flowed into them from heaven, was of course inverted or turned into its opposite, just as warm water, falling upon a sheet of ice, is immediately congealed. How differently do different bodies upon earth, according to their form, receive and reflect the rays of the sun! So it is with man in respect to truth. The purest truths receive a complexion from the character of the minds into which they fall. Let spiritual truths be presented to a carnal-minded man, and straightway they are materialized. The mind that receives them must first change them into a form accommodated to its state of reception. And if the mind be not in a heavenly, but in an infernal state, then truth, on passing into it, is immediately changed into falsity. To the carnal and impure mind, the pure spiritual truths of the New Jerusalem appear false and impure; and, in the form in which such a mind apprehends them, they are so. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.)

Now the Jews were eminently a carnal-minded people; and such was their state before the Lord's advent, that, whether He imparted truth to them by an immediate influx into their minds, or through the medium of his Word which they possessed, or in any other way, they would either not understand, or they would pervert and falsify it. Thus they were taught to worship Jehovah as the only living and true God, and did worship Him with their lips: but *in their minds* the Being whom they served was very different from the true God — nay, was quite the opposite. For, *according to their understanding of Him*, He was selfish, partial, vindictive, and altogether such an one as themselves. Indeed the minds of all men were then so immersed in the sphere of hell, that the light of heaven could not enter. For the Church is the kingdom of heaven upon earth; and in the degree that the Church is consummated, this kingdom departs from human minds, and hell flows in and establishes its empire there. Previous to the Lord's advent, the kingdom of hell had become so powerful upon the earth, that evil spirits infested not only the minds, but even the bodies of men. (See Matt. iv. 24; Luke iv. 41.)

Swedenborg says:

"Before the coming of the Lord, the hells had risen to such a height that they began to infest the very angels of heaven, and likewise every man coming into the world and going out of the world. The reason that the hells had risen to such a height, was, because the Church was utterly devastated; and the men of the world, from idolatries, were in mere falses and evils, and the hells are from men; thence it was, that, unless the Lord had come into the world, no man could have been saved."—(D. L. n. 33.)

Now since man, in this state of bondage to evil spirits, could not receive instruction immediately from the Lord, nor meditately through the Word, without falsifying and thus wresting it to his own destruction, it was necessary that Infinite Wisdom should employ some new means of gaining access to the human mind, in order to redeem and save men from hell. Before the Lord could redeem and save men from their fallen state, it was necessary that He should descend to them in that state. Before He could teach them how to remove their evils in any form that they could understand, and before He could impart to men the power of his truth and love with any saving efficacy, it was necessary that He should unite himself to humanity in some such manner, that He could sensibly perceive all its wants, weaknesses, errors and pollutions; and,

by means of his own divine wisdom and power, deliver it from its infernal bondage. In other words, it was necessary that He should *assume* humanity with all its evil loves and false persuasions, and thus, in respect to that humanity, put himself in every possible state that man ever has been or ever can be in; so that, having once met and subdued, in his own assumed human, every infernal principle that ever did or ever can flow from hell, He might be in the power of forever imparting to all who desire it, the precise instruction in heavenly things which they need, and the precise measure of power which is requisite to remove their evils, and to give them the dominion over hell.

This commands itself to the rationality of man; and this the Almighty did. He descended into nature in a bodily form, by first entering into and animating the rudiment of a human being, agreeably to the angel's announcement to Mary: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that Holy thing which shall be born of thee, shall be called the Son of God." His being born of a woman was strictly according to his own divine order; for it was according to that order which He observes in bringing all men into the world. From the mother He derived his material body, together with all the hereditary tendencies to evil which appertain to fallen humanity. His inmost soul was Jehovah God.

"That the Lord" says Swedenborg, "had a Divine and a Human, the Divine from Jehovah as Father, and the Human from the virgin Mary, is known. Thence it is that He was God and man, and thus He had a divine essence and a human nature, the divine essence from the Father, and the human nature from the mother: and thence He was equal to the Father as to the Divine, and less than the Father as to the Human. He put off the Human taken from the mother, which in itself was like the human of another man, and thus material, and put on a Human from the Father, which in itself was like his Divine, and thus substantial, from which the Human also was made Divine."—D. L. n. 35.

And when the Lord, through his own divine power and wisdom, had fully glorified the assumed Humanity, that is, had purged it of all its imperfections and impurities, and at the same time filled successively every region of it with the essential Divinity, then the Human was brought *at-one* with the Divine. Then the Son was glorified in the Father and the Father in the Son; agreeably to the words which Jesus spake just before his crucifixion: "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

as thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. All mine are thine, and thine are mine; and I am glorified in them." (John xvii. 1, 2, 4, 5, 10.) Again: "Jesus said, now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in himself, and shall straightway glorify Him." (xiii. 31, 32.) Then He was able to shed down upon the souls of all men, in a manner and degree that He could not before, that Holy influence which is called the Comforter or Paraclete, and which He promised to send from the Father. (John xv. 26.) Swedenborg reveals this heavenly arcanum in the following language:

"The Lord came into the world, and assumed the human, that He might put himself into the power of subjugating the hells, and of reducing all things to order as well in the heavens as in the earths. This Human He superinduced upon his former Human. The Human which he superinduced in the world, was like the human of a man in the world; yet both were divine, and, therefore, infinitely transcending the finite human of angels and men. And because He fully glorified the natural Human even to its ultimates, therefore He rose again with the whole body, different from any man. By the assumption of this human He invested Himself with divine omnipotence, not only to subjugate the hells and reduce the heavens to order, but also to hold the hells in a state of subjugation to eternity, and to save mankind. This power is meant by his sitting at the right hand of the power and might of God. Since the Lord, by the assumption of the natural Human, made Himself divine Truth in ultimates, therefore He is called the Word; and it is said that the Word was made flesh. Divine truth in ultimates is the Word in the literal sense: this He made Himself, by fulfilling all things of the Word concerning Himself in Moses and the Prophets. Every man is his own good and his own truth; and a man is a man from no other ground; but the Lord, by the assumption of the natural Human, is divine good and divine truth itself: or, what is the same, He is divine love and divine wisdom itself, as well in first principles as in ultimates. Hence it is, that in the angelic heavens He appears as a sun, after his coming into the world with stronger effulgence and in greater splendor, than before his coming."—D. L. W. n. 221.

From this we may understand what is signified by these words in the prophecy of Isaiah, where, speaking of the time of the

Lord's advent, it is said: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." (xxx. 26.) We may also learn from what is here said, what is meant by the Son of Man sitting at the right hand of God, which is so often mentioned in the New Testament. (See Mark xiv. 62, xvi. 19, Matt. xxvi. 64, Luke xxii. 69, Heb. i. 3.)

The precise meaning of such texts has not hitherto been understood in the Church, and could not be understood before the internal sense of the Word was revealed. It *appears* as if two distinct persons were spoken of, one seated at the right hand of the other. But this is only the literal or *apparent*, not the spiritual and *true* meaning. The internal sense shows us what these passages really signify.

We know that the energies of the human body are determined in an eminent degree to the right hand. The right hand is the grand instrument of man's power—the instrument with which he operates, and performs uses in the natural world. It therefore corresponds to the power of truth from love, because it is this which gives man spiritual power. Truth from love is the instrument wherewith man operates spiritually—the instrument with which he fights against evil spirits, and performs spiritual uses. And because all truth is of God, therefore the *right hand of God* signifies all the power of all truth proceeding and operating from Divine Love; or Omnipotence and Omniscience. That the words have this meaning is manifest from many passages where they occur. Thus in Psalms, "The right hand of Jehovah is exalted; the right hand of Jehovah doeth valiantly." (cxviii. 16.) The Lord, by means of divine truth, is valiant against our spiritual enemies, when that truth is exalted into the will, or united to the good of love in our minds. Again: "O God, thy right hand is full of justice." (Ps. xlvi. 10.) All the operations of God are just, because they are all from love, and according to truth; thus his "right hand is full of justice." Again: "Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. cx. 1.)

"That these things," says Swedenborg, "are said concerning the Lord is well known, and thereby is described the combat of the Lord in the world against the hells, and the subjugation of them, which was effected from Divine Good by Divine Truth. The right hand there

signifies Divine Truth; wherefore it is said, 'Sit thou at my right hand, until I make thine enemies thy footstool.' By enemies are signified the hells, and by making them the Lord's footstool, is signified his complete subjugation of them."—*Ap. Ex.* n. 298.

But it is needless to multiply quotations from the Word in confirmation of the spiritual meaning of God's *right hand*. To *sit* signifies, in the language of correspondence, to teach and to judge according to truth. Wherefore, by the Son's sitting at the right hand of power, and at the right hand of God, is denoted the exaltation of the Lord's Human to a state of omnipotence and omniscience, thus to a state of oneness with the Divine—endued with all wisdom to judge, and to instruct men in the way of eternal life, and with all power over the evils which infest humanity. In other words, we are here taught that the Lord's Human was made Divine, and is now the medium through which Jehovah God imparts all regenerating and saving influences, and the instrument whereby He produces all spiritual operations in heaven and on earth; just as the right hand of man is the medium or instrument through which the mind puts forth its energies, and produces effects in the natural world. Hence it is with reference to his Glorified or Divine Humanity, that the Lord, after his resurrection, says, "All power is given unto me in heaven and on earth." (Matt. xxviii. 18.) *All* power is omnipotence.

I have said, that, according to the doctrines of the New Church, the Lord came into the world as Divine Truth. And this agrees with what is recorded in the gospel of John, where it is said that THE WORD, which "was the true Light that lighteth every man coming into the world"—which was in the beginning with God and is God—"was made flesh and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." (i. 14.) That THE WORD here signifies the Lord as to the principle of Divine Truth, is evident from its being called "THE TRUE LIGHT which lighteth every man." And it may be said that this divine principle was in the beginning with God, and is God, as truly as it may be said that light was in the beginning with the sun, and that the sun is the light of this natural world.

That Jehovah came into the world as Divine Truth, is evident also from other passages; as where Jesus saith, "I am THE LIGHT of the world." (John ix. 5.) Again: "I am come a LIGHT into the world, that whosoever believeth on me should not abide in

darkness." (xii. 46.) Again: "I am the Way and the TRUTH and the Life." (xiv. 6.) By THE LIGHT in these texts is evidently meant the Lord as to Divine Truth. He "came a Light into the world," therefore He came as the Divine Truth; and yet He did not separate this from the Divine Good. Swedenborg says:

"The reason why Jehovah God descended as the Divine Truth, was, that He might do the work of redemption; and redemption was the subjugation of the hells, the establishment of order in the heavens, and, after this, the institution of a Church. The Divine Good is not competent to effect those things, but the Divine Truth from the Divine Good: the Divine Good, considered in itself, is as the round hilt of a sword, or as blunt wood, or as a naked bow; but the Divine Truth from the Divine Good is as a sharp sword, and as wood in the form of a spear, and as a bow with arrows, which are serviceable against an enemy. By swords, spears, and bows, in the spiritual sense of the Word, also are meant truths fighting: nor could the falses and evils in which the hells were and perpetually are, be attacked, conquered, and subjugated, otherwise than by the Divine Truth from the Word; nor could the new heaven, which also was then made, be founded, formed, and arranged in order, by any other means; nor could the New Church upon earth be instituted by any other means. Moreover, all the strength, all the virtue, and all the power of God, is of the Divine Truth from the Divine Good. This was the reason why Jehovah God descended as Divine Truth, which is the Word; therefore it is said in David, *Gird thy sword upon thy thigh, O MIGHTY, and in thy honor ascend; RIDE UPON THE WORD OF TRUTH; thy right hand will teach thee wonderful things; thine arrows are sharp; thine enemies shall fall under thee.*" (Psalm xlvi. 4, 5, 6.) These words are concerning the Lord, and concerning His combats with the hells, and concerning his victories over them.

"That God, although He descended as the Divine Truth, still did not separate the Divine Good, is evident from the conception, concerning which it is read, that *The virtue of the Most High overshadowed Mary.* (Luke i. 35); and by the virtue of the Most High, is meant the Divine Good. The same is evident from the passages, where He says that the Father is in him, and He in the Father; that all things of the Father are his; and that the Father and He are one; besides many other things; by the *Father* is meant the Divine Good." T. C. R. 86, '8.

Perhaps if we duly consider the purpose of the Lord's advent, we may be able rationally to comprehend why He came as the Divine Truth. Although by his coming He effected a judgment upon the Jewish Church, yet it was from pure love and mercy

to mankind that He came. He came not to condemn the world, but to save the world. (John iii. 17.) He came to resist, overcome, and remove all the infernal influences that infested humanity, and to make his Human Divine; so that, by means of his Glorified Human, He might be able to resist and subdue evils to all eternity in the minds of those who look to Him with faith, and in a spirit of willing co-operation. In the language of Swedenborg:

"The Lord came into the world, that He might reduce all things in the heavens and thence in the earth to order; and this was done by combats against the hells, which then infested every man coming into the world and going out of it; and hereby He became righteousness and saved mankind, who, without that, could not have been saved, as is foretold in many passages in the Prophets."—D. L. n. 14.

Now what does a good and wise father do when his children are rebellious, and he wishes to deliver them from this unhappy state? He chides and corrects them in such a manner as the truth in his understanding may dictate. He does not approach them with tender caresses, but as a law-giver, judge, and corrector. And although He does this from purest love to his children, He *appears to them* meanwhile, not in the character of an affectionate and loving father, but in the severe character of *truth, judging and chastising*. Nevertheless the truth according to which He acts, or in the character of which He appears to the children, is not separated from parental love, but proceeds from it and is perfectly united with it in the person of the father; and when the children are grown wiser and better they will be able to see that it is so.

This may aid us in understanding *why* our Father in the heavens manifested Himself to *His* children as the Son, or the Divine Truth. He could not be brought forth to view in any other way, nor approach them in any other character, because of the rebellious state of His children. Yet, as the Divine Truth, He was not separated from the Divine Love, except *in appearance*. In reality the Son and the Father were ever united in one person, as truth and goodness are united in one mind. And the more our minds are imbued with the wisdom which is from above, the more clearly shall we perceive that the Divine Truth exploring, judging, and combatting (in which character the Lord came into the world), was the truest possible manifestation of the Divine Love. Thus the Father is manifest *in* the Son. As it is written, "The only begotten Son which is in the bosom of the Father, He hath brought Him forth to view." (John i. 18.)

Moreover the coming of the Lord into this natural world as the

Divine Truth, represented his spiritual advent to the Church, and to every mind that receives Him spiritually; for his birth in time and nature, corresponds perfectly to his spiritual birth in the minds of men. He always comes to us in the first instance, as the Truth exploring, judging, and fighting against our evils. The beginning of every spiritual creation in man, is described in these words: "God said, Let there be light, and there was light." Truth is the form in which the Divine Love ever first manifests itself to our minds, "convincing us of sin, of righteousness, and of judgment;" just as affections must embody themselves in thoughts, before they can manifestly appear. When the truth first has birth in our minds, it appears as a tyrannical master, that wishes to rule us with a rod of iron. It causes us much trouble by revealing and judging our evil inclinations; and appears to us by no means lovely, or from love, but harsh and severe. Nevertheless the Divine Love is in it: the Father is in the Son, though we do not see Him. The Divine Truth in our understanding, by virtue of the Divine Love that dwells in it, is perpetually struggling against the evil affections which appertain to our natural will. And when our evil loves are overcome and removed by means of the truth, then the opposite heavenly loves enter and have place in the will, and the union of love and truth, or of Father and Son, which has always existed in the Divine Being, becomes manifest to our minds. Then *in our minds* the Father is glorified in the Son, and we understand the meaning of these words, "No man cometh unto the Father but by me" (John xiv. 6.); for we see that there is no other way of subduing our evil inclinations, and thus coming into a state of genuine love, but by means of the truth:—no way of coming unto the Father but by the Son. But previous to our regeneration the truth in our minds is in subjection to our natural evil loves. Thus the Son, or Divine Truth, in us, is in a state of humiliation, yet ever struggling against our evils—*praying*, as it were, for a manifest union with the Father. And this leads us to speak of the two states, which, according to the doctrines of the New Church, the Lord had while in the world; the one a state of humiliation, and the other a state of glorification. Swedenborg says:

"Now because the Lord had from the beginning a human from the mother, and successively put off this, therefore, while He was in the world, He had two states, which are called the state of humiliation or exinanition, and the state of glorification or union with the Divine, which is called the Father. The state of humiliation

was at the time and in the degree that He was in the human from the mother ; and the state of glorification, at the time and in the degree that He was in the Human from the Father. In the state of humiliation He prayed to the Father, as to one different from Himself ; but in the state of glorification He spoke with the Father as with Himself. In this state He said that the Father was in Him, and He in the Father, and that the Father and He were one; but in the state of humiliation He underwent temptations and suffered the cross, and prayed that the Father might not forsake Him ; for the Divine could not be tempted, and still less suffer the cross. From these things now it is manifest, that by temptations, and continual victories then, and by the passion of the cross, which was the last of the temptations, He fully conquered the hells, and fully glorified the Human.”—*D. L.* n. 35.

We know that there has been much controversy among Christians respecting what has been called *the double nature* of Jesus Christ. Unitarians have objected to the doctrine commonly held upon this subject, as being absurd and impossible ; affirming that it would thence of necessity follow, that the Lord must have had two souls, a double consciousness, &c. But the doctrines of the New Church explain this difficulty in a manner perfectly satisfactory. They teach, that, as man was originally created after the image and likeness of God, so he is now *re-created*, or regenerated, after the image and likeness of the Lord’s Glorification. Now how is the case with man while becoming regenerated? He has two states, one of the internal or spiritual man, which perceives the truth, loves it, and wills to obey it ; and the other of the external or natural man, which wills to gratify the cravings of self-love, and so to violate the truth. And the man, at different times during his regeneration, is in each of these states. Sometimes he is let into an elevated state, or the state of the spiritual man. His evils are then all quiescent ; he loves nothing but what is good and true, and appears, as to his internal quality, to dwell only with the angels—to be fully regenerated. And in that state he is regenerate, for it is a state of the spiritual man when he is withdrawn from externals. At other times he is let into the evil state of the natural man. The sweet influences of the angels then appear to be withdrawn from him, and he is beset on all sides with infernal spirits ; he seems to have no love but what is evil. Sometimes also the man perceives in himself these two states at one and the same time. It is as if he had two distinct wills, one the will to do good, and the other the will to do evil.

These two states, indicating as it were *two minds*, are mentioned

by the Apostle, and described by him in these words : “ I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin.” (Rom. vii. 21, 22, 23.) In another place Paul says, “ For the flesh lusteth against the spirit, and the spirit against the flesh ; and these are *contrary* the one to the other.” (Gal. v. 17.) Now that the Apostle does not here mean by the *flesh* man’s material body, but the external or natural mind, in contradistinction to what he calls “ the inward man,” is manifest from some of the things which he afterward mentions as “ the works of the flesh ;” such as hatreds, emulations, wrath, strife, envyings, &c.; all of which proceed, not from the material body, but evidently from the natural or unregenerate mind.

Indeed every one must be conscious of these two states of mind in himself ; one of the spiritual man, which perceives, loves, and wills to do what is right ; the other of the natural man which loves and wills to do the very opposite. And the reason of this is, because there is a heaven and a hell : and man, while living in this world, is between the two ; that is, he is so situated as to receive into his mind an influx of principles from both, and these are exactly opposite in their nature ; and in every man who is becoming regenerated, each is contending for the mastery. Michael and his angels fight against the dragon ; and the dragon fights and his angels. (Rev. xii. 7.) Even Unitarians recognize the existence of these two states or minds in man, as is manifest from their frequently speaking of our *higher* and *lower nature*. They never think of this language as involving any thing impossible or absurd, but as expressing a universally acknowledged truth ; and yet it *seems* to indicate their belief of a *double nature* in man. But because of these two conflicting states or minds, of which a man is conscious within himself, he is not two *persons*, nor has he two separate souls or consciousnesses.*

Now what were these two states in the Lord Jesus Christ when

* “ There are in man,” says Swedenborg, “ two minds, the one superior or interior, which is called the spiritual mind, and the other inferior or exterior, which is called the natural mind. The natural mind in man is first opened and cultivated, because this is proximately extant to the world ; the spiritual mind is opened and cultivated afterward, but only in proportion as man in life receives the knowledges of truth from the Word, or from doctrine derived from the Word ; wherefore it is not opened with those who do not apply those knowledges to life. When the spiritual mind is opened, then the

on earth? This question has already been answered in the above extract from Swedenborg. They were his state of glorification and of humiliation. And to these two states which the Lord had while in this world, those of man perfectly correspond. The spiritual, which is at the time and in the degree that man is withdrawn from the loves of self and the world, and is under the influence of heavenly affections, represents the Lord's state of glorification, which was "at the time and in the degree that He was in the Human from the Father;" and the natural, which is at the time and in the degree that man is let into his hereditary evils, and heavenly things are subordinated in his mind, represents the Lord's state of humiliation, which was "at the time and in the degree that He was in the Human from the mother." And when man, by means of truth and power from the Lord, has removed from his natural will all its perverse and evil inclinations, and has thus brought his natural man into such a state of agreement or oneness with the spiritual, that they both will the same things, and act as it were *spontaneously* in union, then he has the *at-one-ment* in himself; and his state represents that of the Lord when "it

light of heaven flows in through that mind into the natural mind, and illuminates it, by virtue whereof this mind becomes spiritual-natural; for the spiritual mind then sees in the natural, nearly in the same manner as a man sees his face in a mirror, and thence it acknowledges those things which agree with itself; but when the spiritual mind is not opened, as is the case with those who do not apply to life the knowledges of good and truth which are in the Word, then there is still a mind formed inwardly in the natural, but this mind consists of mere evils and falsities. The reason is, because the spiritual mind not being opened, the light of heaven is not let in into the natural mind by the right or direct way, but only through chinks round about, whence man has the faculty of thinking, or reasoning, and of speaking, and also the faculty of understanding truths, but still he has not the faculty of loving them, or of doing them from affection; for the faculty of loving truths because they are truths, can only be given by the influx of the light of heaven through the spiritual mind; for the light of heaven flowing in through the spiritual mind is conjoined with the heat of heaven, which is love, and may be compared to the light of the world in the time of spring; but the light of heaven flowing only through chinks into the natural principle, is a light separated from the heat of heaven, which is love, and is comparatively as the light of the world in the time of winter. Hence it may be evident, that the man in whom the spiritual mind is opened, is as a garden and a paradise; and that he in whom the spiritual mind is not opened, is as a desert, and as land covered with snow; inasmuch as the mind makes the man, for the mind of man consists of understanding and will; hence it is the same thing whether we use the expression, mind or man, or whether we say the spiritual and natural mind, or the spiritual and natural man." (Ap. Ex. n. 406.)

was finished" — when the hells were subjugated — the Human brought *at-one* with the Divine: when the Son was glorified with the Father's own self, "with the glory which He had with Him before the world was." (John xvii. 5.)

Whoever, therefore, reflects upon the two states which every man has while undergoing regeneration, and remembers at the same time that our regeneration is an image of the Lord's glorification, will readily perceive why the Saviour sometimes prayed when on earth, and spake of Himself as if He were, *as to person*, distinct from and inferior to the Father; for in his state of humiliation, when He was in the maternal human, before that human was glorified, He was separate from, and inferior to the Father,—only, however, as the natural man is separate from and inferior to the spiritual man, before they have been brought *at-one* by regeneration.

According to the doctrines of the New Church, man's regeneration is an image of the Lord's glorification. And by this is meant that the Lord overcomes and removes the evils appertaining to the natural man, in all who really desire it and are willing to co-operate with Him in this work, after the same manner that He overcame and removed the hereditary evils from the humanity which He assumed. He makes our natural man spiritual, in a manner resembling that whereby He made his own Human Divine. That this is so, is manifest from his own words to his disciples: "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.) "Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (xvi. 24.) "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life." (John x. 27, 28.) "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (viii. 12.) Now from these and other similar texts, we learn that it is necessary to follow the Lord in order to become regenerated, or to receive "the light of life." And to follow Him, must evidently denote the doing of things similar to those that He did.* It must mean that we are to

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fight against and remove the evils and falses appertaining to our natural man, as He fought against and removed the evils and falses which appertained to His assumed humanity.

Again, the Lord says concerning his disciples : " And for their sakes I sanctify myself." These words clearly prove that there was something in the Lord when on earth, which *needed sanctifying* — something which was not yet pure and holy. Hence they must have been uttered in reference, not to His Divine, but to His assumed human nature ; for this, like the human of other men, was by inheritance full of impure and unhallowed principles, which needed to be subdued or put away. It was the Lord's maternal human, therefore, which required to be sanctified. And the reason for his sanctifying this, appears in the last clause of the same verse : " *That they also might be sanctified through the truth.*" From these words we infer, not only that man from natural is made spiritual in a manner analogous to that whereby the Lord made his Human Divine, but also that human sanctification or regeneration proceeds from, and is dependent upon, the Lord's sanctification ; and is effected by means of the truth proceeding from His glorified Human. It was for *our sakes* — for the sake of our purification from evil loves, and our consequent regeneration, that the Lord sanctified Himself, or made His Human Divine.

That man's regeneration is an image of the Lord's glorification, is also taught in the writings of the apostles. Thus Peter says : " For even hereunto were ye called : because Christ also suffered for us, leaving us an example that we should follow his steps." *

acknowledges that it is the Lord who does it for him and in him. Swedenborg says :

" The man who fights against evils, must needs fight *as of himself*; otherwise he does not fight, but stands like an automaton, seeing nothing and doing nothing ; in which state, from the evil in which he is, he continually thinks in favor of evil, and not against it. But still it is well to be attended to, that the Lord alone fights in man against evils, and that it only *appears* to man as if he fought of himself, and that the Lord is willing it should so appear, inasmuch as without such appearance there could be no combat, and consequently no reformation." —*Doctrine of Life*, n. 96.

* " The reason," says Swedenborg, " why a comparison is made of the members of the Church with the Lord himself, when it is said, ' To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne,' is, because the life of the Lord upon earth, was an example according to which the members of the church were to live, as the Lord himself also teaches in John : ' For I have given you an example, that ye should do as I have done to you.' (xiii. 15.)

(1 Pet. ii. 21.) Now the steps by which the Lord glorified His Human were a series of temptation combats, or a constant warfare against those infernal principles of which his maternal humanity was full. Thus we read, in three of the Evangelists, of His temptations in the wilderness forty days and forty nights, and how He resisted the tempter. *Wilderness*, in the spiritual sense, denotes the state of the natural man, or one wherein there is a destitution of good and truth ; and the number *forty* denotes a full state from beginning to end. Hence the forty days and nights, during which it is said the Lord was in the wilderness tempted of the Devil, signify *all* the states of temptation which He endured while on earth — the last of which was the passion of the cross. It was by means of these temptations admitted into His human, that He conquered the hells, and at the same time put off successively the maternal humanity and put on a Divine Humanity. And it was the hereditary evils in his assumed humanity, that rendered Him subject to temptation. Absolute Perfection, or Divinity itself, could not be tempted ; " for God," says the Apostle, " cannot be tempted with evil." (James i. 3.) Even a perfectly regenerate man is beyond the reach of temptation ; for " every man is tempted when he is drawn away of his own lusts, and enticed." (i. 14.) Upon this subject, Swedenborg remarks :

" Temptations are nothing else than combats against evils and falses ; and because evils and falses are from hell, they are also combats against hell. There are also with men who undergo spiritual temptations, evil spirits from hell, who induce them. Man does not know that evil spirits induce temptations ; yet it has been given me to know, from much experience, that they do. Hence it is, that a man, when from the Lord he conquers in temptations, is drawn out of hell and elevated into heaven ; thence it is that man, by temptations or combats against evils, becomes spiritual, thus an angel. But the Lord fought from his own power against all the hells, and utterly subdued and subjugated them ; and by having at the same time glorified his Human, He keeps them forever subdued and subjugated. For before the coming of the Lord, the hells had risen to such a height, that they began to infest the very angels of heaven, and likewise every man coming into the world, and going out of the world. The reason that the hells had risen to such a height, was, because the Church was utterly devastated ; and the men of the world, from idol-

And hence it is that the Lord himself, in other parts of Scripture, makes a comparison between himself and his disciples ; as in John xv. 9, 10 ; xvii. 16, 18 ; xx. 21, &c." —*Ap. Ex.* n. 254.

tries, were in mere falses and evils, and the hells are from men ; thence it was, that, unless the Lord had come into the world, no man could have been saved. These combats of the Lord are much treated of in the Psalms of David and in the Prophets, and a little in the Evangelists. Those combats are what are meant by the temptations, which the Lord endured, the last of which was the passion of the cross. It is from them that the Lord is called Saviour, and Redeemer. This is so far known in the Church, that they say that the Lord conquered death, or the devil, that is, hell, and that He rose again victorious ; as also, that without the Lord there is no salvation. That He also glorified his Human, and that thereby he became a Saviour, Redeemer, Reformer, and Regenerator, forever, will be seen in what follows."—*D. L.* n. 33.

The apostles also speak of the Lord's temptations while He was in the act of glorifying the Human, as being a pattern of our own while we are becoming regenerated. They tell us that "in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest :—For in that He himself hath suffered, being tempted, He is able to succor them that are tempted." (Heb. ii. 17, 18.) They tell us, that He is "not an high priest which cannot be touched with the feeling of our infirmities ; but was *in all points tempted like as we are*, yet without sin." (*ib.* iv. 15.) By means of these temptations, He successively sanctified himself — removed from his assumed humanity all its hereditary evils, and filled it with his own Divinity. And this is what the Apostle evidently means by his *dying unto sin*. (See Rom. vi. 10.) And that it is necessary for us to do the same, or a similar thing, in becoming regenerated, he plainly teaches in these words : "Now if we be dead with Christ, we believe that we shall also live with Him." (v. 8.) And again : "If we have been planted together in the likeness of his death, we shall be also [in the likeness] of his resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (v. 5, 6.)

It is thus, and only thus, that we can become regenerated and saved — by enduring temptations as the Lord endured them ; by becoming "dead with Christ from the elements of this world ;" by being "planted together in the likeness of his death ;" by dying unto sin as He died, that we may also live with Him unto righteousness ; by fighting against hell as He fought ; resisting and subduing the evils of our natural will, and thus losing our own proper life, that we may find true life from the Lord. In this manner (if

we acknowledge the Lord as our Regenerator and Saviour) our natural man is gradually and successively brought *at-one* with the spiritual man, as He brought his Human *at-one* with the Divine. And thus we "*receive the at-one-ment.*" (Rom. v. 11.) And it is through Him that we receive it ; for all this work of regeneration is effected in us through the mediating power and influence of the truth, which continually proceeds from his Divine Humanity to wash and purify our souls from sin ; which truth, in its proceeding from the Glorified Human, was beautifully symbolized by the blood and water which flowed from his side after the crucifixion.

"*Blood and water* in this passage," says Swedenborg, "denote divine truth, spiritual and natural, thus the Word in the spiritual and natural sense ; and *to pierce the Lord's side* is to destroy both by falses, as was also done by the Jews ; for all things of the Lord's passion represented the state of the Jewish church as to the Word. The reason why piercing him, signifies to destroy the Word by falses, is, because this is said of Jesus Christ, who presently after is called the Son of Man ; and by the Son of Man is meant the Lord as to the Word ; therefore to pierce the Son of Man is to do the same to the Word."—*Ap. Ex.* n. 26.

The divine truth, therefore, which proceeds from the Divine Humanity, is what is signified by the *blood of Christ*. It is this truth which reveals to us our evils, and is thus the means of cleansing our hearts of their impurities. "This is that *blood of the New Testament* which is shed for many for the remission of sins." (Matt. xxvi. 28.) This is that "*blood of Jesus Christ which cleanseth us from all sin*"—(1 John 1, 7)—that blood whereby alone we are redeemed, regenerated, and saved. For it is written, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (John vi. 53.)

From what has been said, we may also understand what is meant by our being reconciled and saved by the *cross of Christ*. For by his *cross* is denoted temptations, such as He endured when on earth. And in becoming regenerated, it is necessary for us to endure similar temptations. It is necessary that we should be assailed as He was by the powers of darkness, and that we should resist them through the strength that He imparts. Thus we must take up *our cross* and follow Him ; for in no other way can the life of self-love be extinguished, and the loves of heaven be implanted within us. Hence the Lord saith : "If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it ; and whosoever will lose his life for my sake, shall find it." (Matt. xvi, 24, 25.)

It may also be seen, from what has been said, how the Lord bore our sins and carried our iniquities ; for these are all evils from hell ; and the Lord in glorifying the Human, bore the assaults of all the hells ; and He bears their assaults now. He fights for us and in us against infernal spirits, as often as we look to Him, and shun evils as sins.

"That it is said of the Lord," says Swedenborg, "that He carried sins for the human race, is known in the Church ; but still it is unknown what is understood by carrying iniquities and sins. It is believed by some that it denotes, that He took into Himself the sins of the human race, and suffered himself to be condemned even to the death of the cross, and that thus, because damnation for sins was cast upon Him, mortals are liberated from damnation ; also that damnation was taken away by the Lord through the fulfilling of the law, since the law would have damned every one who did not fulfill it. But by carrying iniquity are not meant those things, since every man's deeds remain with him after death, and then he is judged according to their quality either to life or to death ; and therefore they cannot be taken away by transfer to another who carries them ; hence it is evident that by carrying iniquities something else is meant. But what is meant may be manifest from the carrying itself of iniquities or of sins by the Lord ; for the Lord carries those things when He fights for man against the hells, for man of himself cannot fight against them, but the Lord alone doeth this, also continually for every man, with a difference according to the reception of divine good and divine truth. The Lord when he was in the world fought against all the hells, and altogether subdued them ; hence also He was made justice ; thus He redeemed those from damnation, who receive divine good and truth from Himself. Unless this had been effected by the Lord, no flesh could have been saved ; for the hells are continually with man, and have dominion over him, so far as the Lord doth not remove them ; and He so far removes them, as man desists from evils. He who once conquers the hells, conquers them to eternity ; and that this might be effected by the Lord, He made His Human Divine. He, therefore, who alone fights for man against the hells, or what is the same thing, against evils and falses, for these are from the hells, He is said to carry sins, for He alone sustains that burden. The reason why by carrying sins is also signified the removal of evils and falses from those who are in good, is, because this is a consequence ; for so far as the hells are removed from man, so far evils and falses are removed ; for the latter and the former, as was said, are from the hells ; evils and falses are sins and iniquities."—A. C. n. 9937.

From what has been said in this lecture, it may be seen, not only that the doctrine of the New Church concerning the Atonement is in agreement with both reason and Scripture, but that it is also of the highest practical importance. It is the doctrine of the deification of the Lord's Human, and involves the whole doctrine of man's regeneration. It teaches us how the Human and the Divine were brought *at-one* in the Lord, and consequently how the natural and the spiritual man are to be brought *at-one* in us. It teaches how the Lord put off the creaturely Human derived from the mother, and put on a Divine Human from the Father ; and thence how we are to "put off the old man with his deeds," and to "put on the new man which is renewed after the image of Him that created us." It teaches how Divine Love and Divine Wisdom were brought *at-one* in the Divine Humanity ; and hence how the will and the understanding, or goodness and truth, are to be brought *at-one* in finite minds. It teaches how the Lord sanctified himself, and to what end—"that we also might be sanctified *through the truth*." Thus it teaches that we become images and likenesses of the Lord, only in the degree that we *follow Him* in the regeneration ;—in the degree that we shun evils as sins, and thus have charity and faith united in our minds ;—our natural brought *at-one* with our spiritual man, and our wills brought *at-one* with the will of the Lord ;—and that, so far as we love and love *to do* the truth, we "receive the *at-one-ment*," and thus are saved by the blood of Christ.

LECTURE X.

THE RESURRECTION—WITH A BRIEF VIEW OF THE SPIRITUAL WORLD.

"There is a natural body, and there is a spiritual body."—1 Cor. xv. 44.

It was said in the last lecture, that truth always receives a complexion, more or less strongly colored, from the character of the mind into which it falls. As a man must see natural objects with his own eyes, if he see them at all, so he must apprehend truth with his own understanding, if he apprehend it at all. And since, if the eye be diseased, it may see objects double, distorted, variously colored, or in great obscurity, so if the understanding be perverted, it will either not see the truth at all, or see it very obscurely, or in a strangely colored and distorted form. Thus the appearance, to any one, of absolute truth, must ever depend on the character or state of his own mind. If spiritual truths fall into minds of a sordid mould, straightway they become materialized. Like the minds which receive them, the truths themselves become "of the earth, earthly."

Thus when the Lord said unto his disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees," they supposed that He spake of the leaven of material bread, "and reasoned among themselves, saying, it is because we have taken no bread." When He spake to the woman of Samaria who came to draw water at Jacob's well, and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of Him and He would have given thee living water;" the woman, supposing that He referred to natural water, replied, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?" (John iv. 10, 11, 12.) When He said to the Jewish ruler, "Except a man be born again, he cannot see the kingdom of God," Nicodemus supposed that He referred to natural birth, and re-

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plied, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" (John iii. 3, 4.) And when on another occasion He declared, "I am the living bread that came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world," the Jews supposed that He spake of material flesh, and therefore strove among themselves, saying, How can this man give us his flesh to eat?" (John vi. 51, 52.) And even "his disciples murmured at it," thinking it "an hard saying." Wherefore Jesus said unto them, "It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you are spirit and are life." (v. 63.)

Such is the prevailing tendency of the natural man to materialize the things of heaven. As the Apostle hath well said, "he receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) He is ever ready to drag down the spiritual truths of the Word to a level with his own carnal conceptions. Hence it is written: "If thine eye be single (or sound) thy whole body shall be full of light; but if thine eye be evil (or diseased) thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. vi. 22, 23.) This is an eternal law of the human mind.

The men of Christendom, no less than others, have ever been prone to materialize spiritual truth; and have, therefore, interpreted the Scripture for the most part in a manner conformable to their own gross and sensual ideas. Accordingly they have believed that heaven is far off from this natural world—away up in the sky—because, in the literal sense of the Word, it is often spoken of as being *above* or *on high*. Because the Scripture speaks of the passing away of the former heaven and the former earth, and the appearing of new ones, therefore they have believed that this natural earth, and the heavens visible above our heads, are all to be destroyed, and new ones created in their place. Because we read of a second appearing of the Lord upon the clouds of heaven, to judge the world, therefore they have believed, that, at some remote period there would be a general judgment, when all these things would be *literally* fulfilled. Because the Scripture teaches that, when this judgment day comes, the wicked will be cast into a lake of fire and brimstone, therefore this also has been understood and believed according to the strict sense of the letter. And be-

~~material body~~, therefore it has been believed and taught that the souls of men, at the general judgment day, would be reunited to their former clay tenements, and thus the human race be raised in their *material bodies*.

In this way the Christian Church, forgetting that the Lord's words "are spirit and life," and interpreting them agreeably to its own material conceptions, has gradually destroyed the vitality of the Word, and so, finally, destroyed itself.

But the doctrines revealed for the use of the Lord's New Church upon these subjects, are very different. These doctrines teach that the spiritual world is not far off, as to space, but is within the natural world as the soul is within the body. They teach that the passing away of the former heaven and earth, and the appearing of a new one, denotes the passing away from the interiors and also from the exteriors of men's minds, of the principles and doctrines which they have *imagined* to be the essential constituents of a true Church —thus the passing away of the Old, and the coming of a New Church. They teach that the coming of the Lord upon the clouds of heaven in judgment, denotes not a *personal* appearing of Him upon the material clouds, but such a luminous exhibition of the truth of his Word, which is Himself, through the obscurity of the natural understanding, or the clouds of the literal sense, as to make manifest and judge the evils of men. They teach that the judgment day is not far distant, but that a particular judgment, according to the truth that each one has, is constantly in progress ; and that a final judgment commences with every one, as soon as he is removed from the natural to the spiritual world. They teach that all who are in the spiritual world, devils as well as angels, are arranged into societies according to the quality of their affections, *i. e.*, according to the spiritual affinity which they have for each other ; and that the state of the wicked, whose minds are imbued with false persuasions, and in whose bosom forever burns the fire of evil loves, is described, in the language of correspondence, by a lake of fire and brimstone wherein the evil are said to be cast. Finally, these Heavenly Doctrines teach, that the souls of men will never be reunited to their material bodies, but that every one has a spiritual and substantial body within his fleshly tabernacle, in which spiritual body he rises immediately after death, and lives forever.

Before explaining the New doctrine concerning the Resurrection, it may be proper and useful briefly to examine the Old and commonly received doctrine on this subject. By thus presenting the two doctrines as it were side by side, we may be able the better to determine which of them is true and which imaginary. Both truth and error usually appear more palpable when placed in contrast with each other. "All truth," Swedenborg says: "is made manifest by relation to its opposite."

It has generally been believed and taught by Christians, that, at some future period (few have undertaken to say when), this natural world would be destroyed, and a new one be created :—that then the souls of those who had once lived upon the earth would be reunited to their former material bodies, and a general judgment be executed upon all men : previous to which general judgment it has been supposed that the souls of men would remain in a kind of sleepy or torpid state—existing, yet not conscious of their existence. Some, however, who hold that the material body will rise at the general judgment day, believe that the soul will enjoy a conscious state of existence previous to that event. The "Confession of Faith" of the Presbyterian Church in the United States, treating of man's state immediately after death, says:

"The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, *waiting for the full redemption of their bodies* ; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, *reserved for the judgment of the great day.*" (Chap. xxxii. § 1.) Again it is said in the same work: "At the last day such as are found alive shall not die, but be changed: And all the dead shall be raised up *with the self-same bodies*, and none other, although with different qualities, which shall be united again to their souls forever." (*Ibid.* § 2.)

This language plainly indicates a belief (which there is good reason for supposing is very prevalent among Christians), that the souls of men are certain ethereal essences, without form, and yet possessing consciousness.* For if men exist in any form im-

* "Concerning the state of souls after death," says Swedenborg, "these things, in general and in particular, are at this day believed; that human souls after death are spirits, of which they cherish an idea as of a breath of wind; and that, because they are such, they are reserved until the day of the last

mediately after death, that form must be to them as a body of some kind or other ; and we should *suppose* it would be in the human shape. Nor are we able to understand how any being can enjoy a conscious state of existence, unless he be conscious of existing in *some form*. In the natural world nothing can receive or reflect the rays of the sun, unless it exist in some form ; and we cannot imagine how any being in the spiritual world can enjoy a conscious existence, unless he be a form organized for the reception of love and wisdom which proceed from the Sun of the spiritual world ; for without such reception of the proceeding Divine, there can be no conscious life. Because our affections and thoughts *appear* like some ethereal things without form, it does not by any means follow that

judgment, either in the middle of the earth, where their place is, or in the *Limbo* of the fathers. But in these things they differ : some suppose that they are ethereal or *aerial* forms, and that thus they are like ghosts and spectres, and that some of them dwell in the air, some in the woods, and some in the waters. But some suppose that the souls of the deceased are transferred to the planets or to the stars, and there abodes are given to them ; and some, that, after thousands of years, they return into bodies. But most suppose that they are reserved to the time when all the firmament, together with the terraqueous globe, will be destroyed, which will be effected by fire, either bursting forth from the centre of the earth, or cast down from heaven, like a universal lightning ; and that then the sepulchres will be opened, and the souls which have been reserved, clothed again with their bodies, and transferred into that holy city Jerusalem, and thus, upon another earth, they will dwell together in purified bodies, some below there, and some above ; because the hight of the city is to be twelve thousand furlongs, as its length and breadth. Rev. xxi. 16.

"When any of the clergy or laity are asked whether they firmly believe all those things, as that the antediluvians, together with Adam and Eve, and the postdiluvians, together with Noah and his sons, and also Abraham, Isaac, and Jacob, together with all the prophets and apostles, as well as the souls of other men, are still reserved in the middle of the earth, or are flying about in the ether or air; and also whether they believe that souls will be clothed again with their bodies, and become united with them, which yet are carcasses eaten up by worms, mice, and fishes, and those of the Egyptians, as mummies, eaten up by men, and some merely skeletons burnt up by the sun, and reduced to powder ; and likewise whether they believe that the stars of heaven will then fall upon the earth, which yet is smaller than one of them; are not such things paradoxes, which reason itself dissipates, as it does things that are contradictory? But to these things some answer nothing; some, that those are matters of faith, under obedience to which we keep the understanding; some, that not only these things, but many more that are above reason, are of the divine omnipotence; and when they name faith and omnipotence, reason is banished, and then sound reason either disappears and becomes as nothing, or becomes like a spectre, and is called insanity."—T. C. R. n. 769, 770.

we could either love or think (indeed it is manifest that we could *not* do either) without existing in a form to receive the Divine Love and Wisdom.

It appears, therefore, to be a self-evident proposition, that the principles which proceed from the Divine can have no conscious existence, except in their recipient subject ; and there cannot be a recipient subject which does not exist in some form. And if the souls of good men, immediately after death, exist in a substantial body, or in such a human form as to be "perfect in holiness," " beholding the face of God in light and glory," as the "Confession of Faith" above quoted teaches, we cannot understand why they should wish to be again united to their material bodies, or how their happiness could be enhanced by such a reunion.

But the more prevalent opinion probably is, that the souls of men will sleep, or remain in an unconscious state of existence, until the general judgment day, when they will enter into and reanimate the bodies which they had in the natural world, and thus be raised again to life. According to this opinion the souls of Abraham, Isaac, Jacob, and Moses—of all the patriarchs, prophets, and apostles—of all men, indeed, who have ever lived and died upon this earth, are not now living in any conscious state of existence, but are held somewhere in a kind of torpid state, waiting for the general judgment day, when they shall be awakened from their long slumber, and raised again to life in "the self-same bodies" which they animated while on earth.

Now this doctrine concerning the resurrection of the natural body (to say nothing of its extremely irrational and unphilosophical character) is not a doctrine of the Sacred Scripture. All that was revealed to the first Christian Church upon this subject, is, that man's existence does not terminate with the life of his body, but that he possesses an immortal part, which still lives on after the body dies. This is all which that Church was in a state to receive upon the subject—all, therefore, which it was proper for it to know. But on account of its very external and sensual character, it could not conceive of any resurrection, nor indeed of any real life, without the material body. Therefore Christians have believed and taught that the resurrection generally spoken of in the Bible means the resuscitation of this identical body.

I will now state the New doctrine upon this subject in the language of Swedenborg himself; and then, as we proceed with

the discussion, the reader will be able to judge which doctrine is best supported by the united testimony of reason and Scripture.

"Man is so created, that, as to his internal, he cannot die, for he is capable of believing in God, and also of loving God, and thus of being conjoined to God by faith and love; and to be conjoined to God is to live to eternity.

"This internal is with every man who is born; his external is that by means of which he brings into effect the things which are of faith and love. The internal is what is called the spirit, and the external is what is called the body. The external, which is called the body, is accommodated to uses in the natural world; this is rejected when man dies; but the internal, which is called the spirit, is accommodated to uses in the spiritual world; this does not die. This internal is then a good spirit and an angel, if the man had been good when in the world, but an evil spirit, if the man had been evil when in the world.

"The spirit of man, after the death of the body, appears in the spiritual world in a human form, altogether as in the [natural] world; he enjoys also the faculty of seeing, of hearing, of speaking, of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of acting, as in the world. In a word, he is a man as to all things and every particular, except that he is not encompassed with that gross body which he had in the world; he leaves that when he dies, nor does he ever reassume it.

"This continuation of life is what is understood by the Resurrection. The reason why men believe that they are not to rise again before the last judgment, when also every visible object of the world is to perish, is because they have not understood the Word; and because sensual men place their life in the body, and believe that unless this were to live again, it would be all over with the man.

"The life of man after death is the life of his love and the life of his faith; hence such as his love and such as his faith had been, when he lived in the world, such his life remains to eternity. It is the life of hell with those who have loved themselves and the world above all things, and the life of heaven with those who have loved God above all things and their neighbors as themselves. The latter are they that have faith, but the former are they that have not faith. The life of heaven is what is called eternal life, and the life of hell is what is called death."—*N. J. D.* n. 223—227.

"Man rises *immediately* after death, and then appears to himself in the body altogether as in the world, with such a face, with such members, arms, hands, feet, breast, belly, loins; yea also when he sees himself and touches himself, he saith that he is a man as in the world. Nevertheless it is not his external principle, which he carried about

in the world, that he sees and touches, but it is the internal principle, which constitutes that very human principle which lives, and which had an external principle about it, or out of singular the things belonging to itself, whereby it could be in the world, and act suitably to its situation there in the performance of its functions; the earthly corporeal principle is no longer of any use to it, it being in another world where are other functions, and other powers and abilities, to which its body, such as it hath there, is adapted. This body it sees with its eyes, not those which it had in the world, but those which it hath there, which are the eyes of its internal man, and by virtue of which through the eyes of the body it had heretofore seen worldly and terrestrial things. It also feels it with the touch, not with the hands or sense of touching which it enjoyed in the world, but with the hands and sense of touching which it there enjoys, which is that from which its sense of touching in the world existed; every sense also is there more exquisite and more perfect, because it is the sense of the internal principle of man set loose from the external, for the internal principle is in a more perfect state, inasmuch as it gives to the external the power of sensation; but when it acts into the external, as in the world, in this case the sensation is rendered dull and obscure. Moreover it is the internal principle which is sensible of the internal, and the external principle which is sensible of the external; hence it is that men see each other, and are in society together according to the interiors. For my conviction of the certainty of all this, it hath also been given me to touch spirits themselves, and to discourse frequently with them on this subject."—*A. C. n. 5078.*

Here we have the doctrine of the New Church concerning the resurrection, in Swedenborg's own language. And according to this doctrine, we perceive that every man has a spiritual as well as a material body. The spiritual body is real and substantial—the very man himself—not subject to death or decay; the material body is the clothing of the spiritual, and needful as an instrument to enable it to perform uses in the natural world. When the natural body dies, the real life of a man is by no means interrupted; but, if he be a good man, he then lives more truly than ever. He is removed to the world of causes, and enjoys a state of existence vastly superior to that which he enjoyed while connected with the material body. He is then elevated into a world which is a discrete degree above the natural, wherein everything is much more real and perfect than it is in this world; and he has his senses greatly refined and exalted, and his capacity for knowledge and enjoyment vastly increased.

Thus, according to the doctrines of the New Church, the death

of the body is no suspension or interruption of the life of man, but is a change which is needful to our further progress, and to the fuller development of all our faculties. We do not lie down to sleep, may-be for thousands of years, and then to resume our worn-out earthly tenements ; but we rise immediately in a spiritual body to a state of greater wakefulness than we enjoyed while in the flesh.

Now we regard this doctrine as quite consistent both with reason and Scripture, while the Old doctrine is plainly contrary to both.

Those who receive the Sacred Scripture as the Word of God, believe that the Author of revelation is also the Author of nature ; and that these two volumes cannot, therefore, conflict, but must be in perfect agreement with each other. Now, where, throughout the vast domains of nature, do we discover anything that bears an analogy to the Old and commonly received doctrine of the resurrection ? We behold around us living creatures undergoing various transformations in their mode of existence. For example, we see the creeping worm passing through successive states in the progress of its development, until at last it emerges from the stupid chrysalis, a beautiful winged butterfly, joyous and happy, sporting among flowers and buoyant as the sweet breeze it sails upon. But never does it resume the exuviae which clothed it while a worm ; for useful as that covering was, when in the infancy of its being it crawled upon the earth, it needs it no longer now that it is able to fly in the air. And nowhere in nature do we find an example of a creature that has its conscious life suspended by casting its slough, or that ever resumes the envelope which it has once rejected. But what a beautiful illustration of the New Church doctrine of the resurrection, have we in the case of a butterfly rising from a worm !

And while the doctrine of the New Church upon this subject is so well supported by analogical reasoning, that of the Old is as plainly contrary to all analogy ; for it is plainly contrary to all that we know of the order of God's Providence, that the particles which compose our material bodies, so useful to our spirits here in the natural world, should — after they have performed their appointed use, been rejected, resolved into their original elements, and scattered to the four winds of heaven — be re-collected, and again become the dwelling-place of the spirits that now animate them. And if this be contrary to the laws of divine order, we

may affirm (and that without limiting the omnipotence of God) that it is impossible, and will never take place ; for God can never act contrary to his own divine order, and is, therefore, omnipotent only according to order.

But there is another still stronger objection which reason urges against the commonly received doctrine of the resurrection. It is a thing well known, and generally admitted, that our bodies are undergoing a constant change in respect to the material particles that compose them ; so that we have not precisely the same bodies now that we had a year ago ; and in about seven years from this time, all the particles which form our present bodies will have passed off and been replaced by other and different particles. If, therefore, the body of man, in respect to the specific atoms that compose it, is entirely changed once in seven years, at the age of seventy a man will have had not less than *ten* different bodies. Now which among this number will he have at the resurrection day ? Some say, the body which was laid in the grave, or that which the man had at the time of his death. But it is plain that this would be giving some a very great advantage over others, and without any apparent reason ; for the soldier, or the self-murderer, who dies suddenly in the full vigor and bloom of life, would rise at the judgment day with a much better body than those who have died of a long and emaciating disease.

Moreover, it is known that the body, which is laid off at death, after a while decays and becomes wholly dissipated. And philosophy teaches us that the particles which compose it enter into new combinations, and help to form new bodies. Indeed this *must* be the case, unless we admit that these decomposed particles remain idle and of no use, which is a thing contrary to all we know of the economy of God ; for the kingdom of God in the natural as well as in the spiritual world, is a kingdom of ends and uses. Hence it would result that the particles, which once formed the bodies of the patriarchs and prophets of old, may have since entered into and formed parts not only of plants, beasts, and birds, but of the bodies of innumerable other men. And not only so, but some of the same particles, in a succession of ages, may have formed constituent portions of the bodies of thousands of men, even at the moment of their death. Who among these thousands, therefore, when the body rises, shall possess the particles which have been owned alike by all ?

Besides, if we believe in the reality of a spiritual world, it seems

necessary to admit that things in that world are different *in their nature* from things in this — that they are *spiritual* and not material. For it would be absurd to talk of a *spiritual* world wherein exist things *material*. And if there be any inhabitants of that world, their bodies must be spiritual bodies ; for if they were material, there would be no adaptation of them to other things, nor would they be fitted to perform uses there, any more than a spiritual body is fitted to perform uses in this world where all things are material. Therefore, to deny that man rises after death in a spiritual body, and to maintain the doctrine that the material body is to rise again, is to deny the reality of a spiritual world. It is pure materialism.

There are other objections of a rational kind to the doctrine of a resurrection of the material body, drawn from the known laws of all material things — their liability to change, decay, and injury. But those which have been already urged, must, I think, appear insuperable to every honest and reflecting mind. When this doctrine, therefore, is received for the truth, it must be done either without any reflection, or in utter disregard of the monitions of reason — through a blind surrender of one's understanding to his faith.

Now while it is not pretended that we can *prove*, by the aid of reason alone, the doctrine of the New Church upon this subject, or the resurrection of a spiritual body immediately after death, yet it should be observed that reason favors this idea. At any rate it does not urge any thing against it, as it does against the Old doctrine.

But it is said by some, "We believe in a resurrection of the material body, because the Sacred Scripture teaches it, although the doctrine is embarrassed with many difficulties, and certainly does *appear* contrary to divine order, contrary to reason, and impossible." Now if the premises here assumed were true, then the argument might be admitted as quite conclusive. But it is easy to show that the Sacred Scripture, rightly understood, does *not* teach a resurrection of the natural but of the spiritual body. We appeal therefore to the only infallible witness in such a case — THE WORD OF GOD.

It may, perhaps, be thought that the term *resurrection*, and the expression "*he shall rise again*," which occur in the Scripture, must necessarily signify the revivification of something which has died, or has had its life suspended : and since neither death, nor a

suspension of life can be predicated of the soul, therefore it must be the body which is to *rise again*. But this is not a necessary inference from the language employed, as may be seen if we reflect upon the sense in which the word *again* is used in other places. For example : in the gospel of John, the Lord says to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Now although the words *born again* are here used, no one understands them in the sense that the Jewish ruler did, as denoting actual *re-birth* of that which has already been born once ; but rather man's entrance into a new spiritual state, wherein he has never been before. If, therefore, *to be born again* signifies a new spiritual birth, and not a repetition of the natural, then we should suppose that *to rise again* must mean a new spiritual resurrection ; — not the reanimation of the natural body, but the rising of the spiritual body, or its entrance into the spiritual world.

In appealing to the authority of Scripture upon this subject, we will first notice a few of the texts which are commonly brought forward to prove a resurrection of the material body. Perhaps no passage is more frequently cited in support of the prevailing doctrine than this in Job : " And though after my skin, worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another." (xix. 26, 27.) It might be sufficient to say in reference to this, and all the other passages in the Old Testament Scripture, which appear to have relation to the subject, that they cannot be understood as teaching *explicitly* the doctrine of a resurrection, either of the natural or of the spiritual body ; else the words of the Apostle cannot be true, which declare that "our Saviour Jesus Christ brought life and immortality to light through the gospel." (2 Tim. i. 10.) Certainly this could not be said, if the doctrine concerning a resurrection and man's immortality, had been clearly taught in the Old Testament.

But in respect to this passage in Job, it is to be remarked in the first place, that neither *worms* nor *body* are to be found here in the original Hebrew. Any one may know this who looks carefully at the English version; for he will see that both these words are italicised, to denote that they have been supplied by the translator. It appears from the context that Job was greatly afflicted — that those whom he had loved had turned against him, and moreover that he was oppressed with severe bodily sufferings : so that he says, "the hand of God hath touched me." But notwithstanding his

afflictions, he expresses his full confidence that he shall be delivered from them all, through the timely interposition of the Divine Providence. Without going into a critical examination of this passage, we will merely give in paraphrase what is believed to be its true meaning.

Job declares, that, although he was forgotten and abhorred even by his friends, and although his skin was corrupted and his body consumed by wasting disease, he is nevertheless assured, that, "in his flesh," *i. e.*, during his life upon earth, he shall see God interpose for his deliverance. Hence he says (*v. 25*), "For I know that my Redeemer liveth, and that at last * He shall stand in the field," *i. e.*, shall appear as my victorious deliverer. That this is the true meaning of the passage, any one may be convinced by turning to the last chapter, where we read that "Job answered the Lord and said, I have heard of thee by the hearing of the ear : but now mine eye seeth thee." (*v. 1, 5.*) Thus in chapter xix. he expresses his confidence that he should see God in his flesh, and with his own eyes ; and in the last chapter, after the Lord had "accepted him" and "turned his captivity," he says, "Now mine eye seeth thee." No one, I presume, will affirm that Job says this after the death and resurrection of his material body ; for it is said in the very last verse of this book, "So Job died, being old and full of years." Therefore the words *in my flesh*, which occur in chapter xix. must mean during his natural life upon earth, and not, as generally believed, after his death and resurrection.

This view of the passage is so obviously the correct one, that some of the strongest advocates of the Old doctrine of the Resurrection, have felt constrained to give up this text ; and to admit that it has no reference whatever to the subject. Thus the Rev. Dr. Barnes, a writer on theology who is deservedly held in high repute, says :

" So far as I can see, all that is fairly implied in the passage, when properly interpreted, is fully met by the events recorded in the close of the book. Such an interpretation meets the exigency of the case, accords with the strain of the argument and with the result, and is the most simple and natural that has been proposed. These considerations are so weighty in my mind, that they have conducted me to a conclusion, contrary, I confess, to what I had hoped to have reached, that this passage has no reference to the Messiah and the doctrine of the

* This is the correct translation of the Hebrew word אַחֲרֹן (*aharon.*)—(See Gesenius' Hebrew Lexicon.)

resurrection . . . And though this is an exquisitely beautiful passage, and piety would love to retain the belief that it refers to the resurrection of the dead, yet *truth* is to be preferred to indulgence of the wishes and desires of the heart, however amiable and pious ; and the *desire* to find certain doctrines in the Bible should yield to what we are constrained to believe the spirit of inspiration actually taught. I confess that I have never been so pained at any conclusion to which I have come, in the interpretation of the Bible, as in the case before us."—*Barnes' Commentary on the Book of Job.*

We thank Dr. Barnes for this frank and honest confession ; and the more cordially, because the conclusion confessed is one to which he had arrived with so much reluctance. Other late and eminent writers on theology, who, with Dr. Barnes, strenuously adhere to the Old doctrine of the resurrection, have felt constrained with him to give up this passage in Job as one of the proof-texts of that doctrine. (*See Knapp's Lectures on Christian Theology, Vol. 2, p. 613, '14.*)

There is another passage in the Old Testament, equally inapplicable however, which is frequently adduced to prove a general judgment day, and the resurrection of the material body. The passage occurs in Daniel xii. 2, and reads thus: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Many have concluded from these words that the material body must certainly rise again, because it can be said of that only, and not of the soul, that it "sleeps in the dust of the earth."

But this inference has been drawn by those who have not understood the Science of Correspondences, and who have, therefore, altogether mistaken the meaning of the language here employed. In the language of correspondence, according to which the Sacred Scripture is written, *to sleep*, and *to sleep in the dust*, signifies to be in a merely natural and even sensual state of mind. Consequently to awake from this state to everlasting life, is to be elevated into a spiritual state of mind, which is to enjoy true life and eternal happiness. And to awake to shame and everlasting contempt, is to have one's mind confirmed in falses and evils, or to pass into an infernal state as to the affections and thoughts, which state is accompanied with internal disquiet and misery.

Now that such is the meaning of this language, appears plain from other passages in the Word, where similar language occurs. To instance only one or two : " Shake thyself from the dust ; arise,

and sit down, O Jerusalem." (Is. lii. 2.) No one can suppose that this language refers to a resurrection of the bodies of the Jewish people from the literal dust. Yet we ought so to understand it, if we interpret literally this passage in Daniel. Again: "Awake and sing, ye that dwell in the dust." (Is. xxvi. 19.) The Apostle also says: "*Awake thou that sleepest* and arise *from the dead*, and Christ shall give thee light" (Eph. v. 14); which words are but a paraphrase of the prophet's language. Certainly the Apostle cannot be here understood as addressing *the dead bodies* of men; for these could not hear; and even if they could, to what purpose would such a command be, if they could not rise until the day of judgment? But he is evidently addressing natural men, whose bodies are alive, but whose souls are in a state denoted by *sleeping in the dust* — who are spiritually dead. The same Apostle again says: "that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." (Rom. xiii, 11.) That these words are an exhortation to Christian vigilance, thus to greater spiritual wakefulness, is evident from the verse that immediately follows: "The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day."

Moreover, we observe that it is said in the passage from Daniel, that "*many* of them that sleep shall awake," &c. *Many* of them must certainly except *some*. It cannot mean *all*. Therefore if this passage be understood as referring to a general judgment day, and a resurrection of the material bodies of men at that time, we must infer from it that *all* will not rise again — a doctrine, indeed, which some expositors have deduced from it.

I proceed next to notice a few passages in the New Testament, which have been thought to favor the doctrine of a general judgment day, and the resurrection of the material body. One of these occurs in Matt. v. 29, 30: "And if thy right eye offend thee, pluck it out and cast it from thee: it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Mention is here made, it is said, of the *whole body* being cast into hell. But if we are to understand it in its literal sense, that is, as denoting the *material body*, then we must also understand *literally* what is said of the *right eye* and the *right*

hand. And are we to believe that literally plucking out a right eye, or cutting off a right hand, can facilitate any one's admission into heaven? And that some actually go to heaven maimed, halt, and with only one eye, as would appear from the parallel passage in Mark (ix. 43, 45, 47)? For this is the conclusion to which we are brought, if we interpret this Scripture in its strictly literal sense, and understand *the whole body* to mean the *material body*.

No: The whole body means the whole man — the real, spiritual man. The offending eye and hand here mentioned, denote certain perverse propensities of the human mind, which govern the whole man. Consequently, unless these propensities be rejected or subdued, (which is what is meant by *plucking out* the eye and *cutting off* the hand) the whole mind, that is, the entire and real man, is finally brought into an infernal state. This is what is meant by the whole body being cast into hell.

Again: We read in the gospel of John, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of condemnation." (v. 28, 29.) This text has been thought to prove a resurrection of the material body, because it is said that they "shall come forth from the graves;" and only the body can be in the grave. That the passage, however, is misunderstood and misapplied, when cited to prove such a doctrine, is plain from the preceding verse, where the Lord says, "Verily, verily, I say unto you, the hour is coming and *now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live." Every one may see from this, that "the dead" here spoken of, and "all that are in the graves," cannot mean the dead bodies of men; for it is declared that the hour in which all this should take place, *was then*. Those who hold that the material body is to rise again, do not believe that the general resurrection is already past. Indeed this *could not* be, inasmuch as there are men yet living who could have had no part in it.

But the Lord spake here, as in every other instance, according to correspondences. His language, therefore, has a spiritual import, and its meaning is sufficiently obvious from verse 24, which introduces the subject: "Verily, verily, I say unto you, he that heareth my Word, and believeth on Him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life." No one can suppose that *death* and *life* are

here used in reference to the natural body. What is here said, is clearly predicated of the mind or spirit of man. Those who are in a merely natural state — who, as to their spirits, are entombed in selfishness and sin, are, in the language of correspondence, said to be *dead, in their graves*, &c. Consequently, to *pass from death unto life*, must mean to pass from a merely natural into a spiritual state of mind, as those do who believe on the Lord, and hear and do His precepts. The Lord alone is Life, and the only source of life to angels and men. It is He alone who can raise us from an infernal into a heavenly state, and who gives our spirits life when we enter the spiritual world. Hence He says: “I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.” (John xi. 25, 26.) And again: “If a man keep my saying, he shall never see death.” (viii. 51.)

It is manifest, therefore, that the doctrine which teaches that the material body is to rise again, finds no support from the text above cited; since not dead bodies in the tombs, but those who are merely natural men — who are *spiritually dead* — are signified by “all that are in the graves.” *Graves* also signify the exteriors of the mind. And every one, when he passes into the spiritual world, puts off his exteriors and passes into the state of his interiors. Thus all *come forth from their graves*. The Divine Truth, which is what is signified by “the voice of the Son of Man,” flows into the interiors of their minds, and thereby makes manifest the real quality of their inner life. If that life be good, the Truth pronounces them to be of heaven; but if evil, it condemns them to hell. And hence it is said that “they who have done good, shall come forth unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation.”*

* “By going forth out of the sepulchres,” says Swedenborg, “is signified, out of the material body, which first takes place with every one immediately after death, and afterward when the last judgment takes place; for then the exteriors are removed and the interiors are opened in all with whom this was not accomplished before; when they whose interiors are heavenly, rise into life, but they whose interiors are infernal, rise into death, which is signified by “they who have done goods shall go unto the resurrection of life, but they who have done evils, unto the resurrection of judgment.” That this is meant by going forth out of the sepulchres or monuments, is still more evident from these words of the prophet Ezekiel: ‘Behold I am about to open your sepulchres, and I will cause you to ascend out of your sepulchres, O my people, and I will bring you upon the land of Israel, that ye may know that I am Jehovah,

Thus we see, that, according to the New doctrine of the resurrection, this text is easy of explanation; while, according to the Old doctrine, it is encumbered with many and great difficulties.

Again: the advocates of the commonly received doctrine often appeal to the resurrection of our Lord, affirming that He rose with his material body. And that such is the *apparent* truth is readily conceded. But we can hardly conceive it possible for any one to believe that such was actually the case, who really believes in the supreme Divinity of our Lord. For if he be *altogether* divine, as the doctrines of the New Church teach, and as many in the Old Church *profess* to believe, then his *body* must be divine: — He must be divine even as to his flesh and bones. But this idea is manifestly incompatible with the belief that he has a *material* body.

In considering the subject of our Lord’s resurrection, I remark in the first place, that it proves conclusively the general doctrine of a resurrection of all men. And if it be maintained that it proves something more than this — proves that all men will rise *with their material bodies*, because it appears as if the Lord rose with his, it may be argued with equal plausibility, that it also proves that all men will rise with their material bodies *on the third day* after their death, because the Lord rose on the third day.*

when I shall have opened your sepulchres, and shall have caused you to ascend out of your sepulchres, O my people, and I shall have given my spirit in you that ye may live, and I shall have placed you upon your own land.’ (xxxvii. 12, 14.) The subject here treated of, is concerning the dry bones seen by the prophet upon the faces of the valley, upon which nerves appeared adduced and flesh came upon them, and they were covered with skin; and which, after the spirit of God came into them, revived, and stood upon their feet. That by those bones is understood the whole house of Israel, is openly declared in these words, ‘Son of Man, these bones are the whole house of Israel: behold they say, Our bones are dried up, our hope hath perished, we are cut off for our parts.’ (v. 11.) The reason of the house of Israel being likened to dry bones, was, because they were in falses and evils, which have not any life, because no correspondence with heaven as to nerves, flesh and skin; for by bones are signified truths in the ultimate of order, upon which spiritual truths have their foundation; but dry bones signify falses derived from evil. Hence it may appear that by opening the sepulchres, and causing the people to ascend out of the sepulchres, is signified to raise up out of falses from evil, thus from the dead, and to endow with truths from good, thus with life, which life is the spirit of God, from which they revived; this therefore is what is meant by causing to ascend out of the sepulchres.—*Ap. Ex.* n. 659.

* It is taught in the writings of the New Church, that man usually rises or revives in a *spiritual body* on the third day after the heart has ceased to beat;

But this latter conclusion is contradicted by well known facts. Yet this conclusion is drawn just as legitimately as the former. We must therefore infer, either that the former conclusion is not fairly deduced, or else the premise, that the Lord rose *with his material body*, is not true.

But there are circumstances mentioned in the history of that event, which prove conclusively that the Lord did *not* rise with a material body. For example: on one occasion after his resurrection, while he sat at meat with his disciples, it is recorded that "their eyes were opened, and they knew Him: and He vanished out of their sight." (Luke xxiv. 31.) Now what kind of eyes are those here spoken of — natural or spiritual? For this is a question of primary importance in the discussion of this subject. And it does not seem to be a very difficult question to settle. For if it were their *natural eyes* which are here said to have been opened, then we are obliged to conclude, that the disciples sat down and began to eat *with their eyes shut* — a conclusion, one would think, sufficiently absurd.

But the natural eyes are able to see natural or material things. They cannot see spiritual things, or such as belong to the spiritual world. These can be discerned only with spiritual eyes. If, therefore, the Lord's body had been material on the occasion just referred to, it is manifest that the disciples could have seen Him with their natural eyes; and that it was not with these, but with their *spiritual eyes* that they saw Him, is plain from its being said that "their eyes were opened, and they knew him."

From what we are taught in the writings of the New Church concerning man's spiritual senses, it would appear that one's spiritual eyes might be opened in a manner so gently that he would not know it; and thus he might see things in the spiritual world, while he supposed that he was seeing them in the natural world. The opening of his spiritual eyes would cause something in the spiritual world to appear before his view; and the closing of them would cause the same thing to disappear. Thus, to the beholder, it would *appear* as if something natural presented itself before his natural vision, and then suddenly disappeared.

Now this was the case with the two disciples. Their spiritual

because the number *three* denotes what is full and complete, or any full state. Hence the Lord's rising on the third day was a thing of divine order. (See A. R. n. 153.)

eyes were partially opened so that they could *discern* the Lord before they sat at meat: "But their eyes were holden that they should not *know* him." (v. 16.) At supper their eyes were fully opened, "and they knew Him." Suddenly they were closed again, and, as a necessary consequence, "He vanished out of their sight." And they returned to Jerusalem, and while they discoursed with the other disciples concerning what had happened (the spiritual eyes of them all being opened), "Jesus himself stood in the midst of them." (v. 36.)

It is not easy to conceive how the Lord could have vanished out of their sight, and then appeared in their midst again so suddenly, if it was his *material body* which they saw. But according to the New Church view, the account presents no difficulty. Nor is there, according to this view, any difficulty presented by those other instances in which the Lord showed himself to his disciples after his resurrection; as where it is said, "when the doors were shut, where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst." (John xx. 19.) And again: "Jesus came, *the doors being shut*, and stood in the midst, and said, Peace be unto you." (v. 26.) We know that it is contrary to all the known laws of material things, that the Lord should have presented Himself in the midst of his disciples when the doors were shut, if He then had a material body. We therefore infer that his body was *not* material, and that He was seen, not with the natural but with the spiritual eyes.

But it is asked, What then became of his material body? For it was not found in the sepulchre on the third day.

What becomes of men's material bodies in the course of thousands of years? They are resolved into their original elements, and are dissipated. They return to the dust. This is according to order. But we know that some material substances are much sooner decomposed and dissipated than others. Yet we do *not* know *how little* of materiality may have appertained to the Lord's body when it was laid in the sepulchre, nor *how long* it would take it to become wholly dissipated according to the laws of order. And I submit, whether there may not have been *so little* of material substance, as to be entirely decomposed in three days, as easily as the bodies of other men are in three thousand years, and according to the same laws of order.

This view appears to be sustained by the Sacred Record as well as by the writings of the New Church. From the latter we learn

that the Lord made his Human Divine to the very ultimates — even to the flesh and bones. His very body was filled to fullness with the divine substance. Hence at the hour of his crucifixion, there could have been, appertaining to Him, but very little of that which belongs to the bodies of other men. And the flesh and bones with which He in his Humanity rose, or entered the spiritual world, were divine and substantial (not material) in a degree that no other man's are: and hence He says, after his resurrection, that “a spirit hath not flesh and bones, as ye see me have.” (Luke xxiv. 39.) Now, even if it were admitted that the Lord rose with a material body, it would appear from this text that men do not; for He distinctly declares that “a spirit (*i. e.*, the spirits of ordinary men) hath *not* flesh and bones.”

The orderly descent of divine principles, according to Swedenborg, is through each of the angelic heavens into the world of spirits,* and thus to men on earth. And the orderly ascent of all who pass into the highest heavens on leaving this world, is, through the world of spirits, the first and second heavens, and thence into the third. All things which the Lord does, must be done according to divine order; therefore the divine principles with which He filled the Human, in the process of deification, descended according to order; and He also *ascended* according to order — *i. e.*, through the world of spirits, and thence through each of the heavens, “up far above all heavens, that He might fill all things.” (Eph. iv. 10.) When He was seen by the disciples, therefore, after his resurrection, He was seen in the world of spirits. He had glorified the Human as to the natural world, but not yet fully as to the spiritual world. This is evident from his words to Mary: “Touch me not, for *I have not yet ascended to my Father.*” (John xx. 17.) He had put off all the impurities which appertain to men on earth; but there were impurities of a more subtle and interior nature, such as appertain even to angelic spirits, which had not yet been wholly put off. For the loves of the best of the angels are impure in comparison with the Divine Love. “The heavens,” it is said, “are not clean in his sight” (Job xv. 15); and “He chargeth his angels with folly.” (iv. 18.) In glorifying

* The world of spirits, according to our author, is not heaven, nor is it hell, but is a middle place or state between both. Into this, every man first comes after death, and thence, according as his life has been in the world, he is elevated into heaven, or cast into hell. This middle state is what is meant by “the great gulf” in Luke xvi. 26. (*See Heaven and Hell*, n. 421.)

the Human, therefore, the Lord had to put off not only the principles of life which appertain to men and devils, but also those which belong to the angels. He had not only to fight against hell, but against heaven also. He had to endure temptations even from the angels.

Accordingly Swedenborg says:

“That the Lord in temptation fought at length with the angels themselves, yea, with the whole angelic heaven, is an arcanum which hath not heretofore been discovered. But the case herein is this; the angels indeed are in the utmost wisdom and intelligence, but they have all their wisdom and intelligence from the Lord's divine [principle], and from themselves or their proprium they have nothing of wisdom and intelligence; so far therefore as they are principled in truths and goods from the Lord's divine [principle], so far they are wise and intelligent. That the angels have nothing of wisdom and intelligence from themselves, they themselves openly confess; yea, they are also indignant if any one attributes to them any thing of wisdom and intelligence, for they know and perceive that this would be to derogate from the divine [principle] what is divine, and to claim to themselves what is not their own, thus to incur the crime of spiritual theft. The angels also say, that all their own proprium is evil and false, as well what they have received hereditarily, as what they have contracted by actual life in the world when they were men; and that what is evil and false is not separated or wiped away from them, and thereby they are justified, but that it remains with them, yet that they are withheld of the Lord from what is evil and false, and are kept (or held) in good and truth. These things all the angels confess, nor is any one admitted into heaven, unless he knows and believes these things; for otherwise they cannot be in the light of wisdom and intelligence which is from the Lord, consequently not in good and truth; hence also it may be known in what manner it is to be understood, that heaven is not pure in the eyes of God, as in Job, chap. xv. 15. This being the case, to the intent that the Lord might restore the universal heaven to celestial order, He even admitted into himself temptations from the angels, who, so far as they were in their own proprium, so far were not in good and truth. These temptations are the inmost of all, for they act only upon ends, and with such subtlety as to escape all observation: but so far as they are not in their own proprium, so far they are in good and truth, and so far incapable of tempting. Moreover the angels are continually perfecting by the Lord, and yet cannot in any wise be perfected to eternity to such a degree that their wisdom and intelligence may admit of comparison with the divine wisdom and intelligence of the Lord; for they are finite, and the Lord infinite, and finite admits of no comparison with infinite.” —A. C. n. 4295.

Thus we see, upon careful examination, that the circumstances connected with the resurrection of our Lord are of such a character, as to be utterly irreconcilable with the idea that He rose with a material body. But according to the doctrines of the New Church they all admit of an easy explanation.

There are some other texts* often cited in proof of the resurrection of the material body, but it is hardly necessary to notice them; for the interpretation which has been given of the passages already cited will furnish a key to the right understanding of all the rest.

I come now to notice a few passages which clearly teach the New doctrine of the resurrection; that is, the doctrine that man rises immediately after death, not in a material but in a spiritual body.

Paul, in his first letter to the Corinthian Church (chap. xv.), endeavors to prove the doctrine of the resurrection. This was evidently the design of the Apostle in writing this chapter, as appears from the general scope of the argument there employed. But he says not a word about the resurrection of the *material* body. On the contrary, he asserts in the most unequivocal language, that we shall *not* rise with "the self-same bodies" which we have had in this world. "But some," he says, "will say, How are the dead raised up? And with what body do they come? Fool! That which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not *that body that shall be*, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." (xv. 35, 36, 37.) Here the Apostle plainly admits that the body which is laid in the grave will not rise again; and argues that man will have a new body—evidently meaning a *spiritual* body—suited to his new state of existence. Else where is the force or meaning of his illustration? For he suggests that the self-same seed that is sown does not rise again. "Thou sowest not," he says, "*that body that shall be*." But he goes further, and applies his illustration, when he says, "*So also is the resurrection of the dead.* It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a *natural body*; it is raised

* For a critical examination of these texts, the reader is referred to the Rev. S. Noble's "Appeal in behalf of the Doctrines of the New Church."

a spiritual body. There is a natural body, and there is a spiritual body.*" (xv. 42, 43, 44.)

It is impossible to state the doctrine of the New Church upon this subject more explicitly than the Apostle has here stated it. But, as if to remove entirely from the minds of those to whom he was writing, the idea that the doctrine of man's resurrection implies a resurrection of the *material* body, he adds in the verse following, "Now this I say, brethren, *that flesh and blood cannot inherit the kingdom of God.*"

Again: this Apostle, in his second letter to the Corinthians, teaches the same doctrine in somewhat different language. "For we know," he says, "that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, *eternal in the heavens.*" (v. 1.) Now it is evident, that, by "our earthly house of this tabernacle," the Apostle means the natural body; and consequently by "the house not made with hands, *eternal in the heavens,*" he must mean the spiritual body. And that he believed the latter house was to be entered and enjoyed as soon as the former was dissolved, is evident from the language which immediately follows: "For in this," he continues, "we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." And again in the same chapter he speaks of his willingness "to be absent from the body, and to be present with the Lord." This language appears to intimate very plainly, that man will rise immediately after death in a spiritual body—will "be clothed upon with his house which is from heaven." And we do not well see how it can be reconciled with the notion that there is to be no resurrection except of the material body at some far distant period.

Again: writing to the Phillipians, Paul says: "For me to live is Christ, and to die is gain." (i. 21.) And afterward he adds, "For I am in a strait betwixt two, having a desire to depart and be with Christ, *which is far better.*" (v. 23.) From this it appears that the Apostle believed the casting off of his material covering would immediately bring him nearer to the Saviour, the Source of

* This passage, more correctly translated, would read, "*a natural body is sown; a spiritual body is raised.*"

true life and happiness. And can any one suppose that he thought the *putting or again* of the natural body would improve the effect of *putting it off*, and bring him nearer still? The idea is absurd.

If we turn now to the Gospels, we shall there find the doctrine of the New Church upon this subject taught still more explicitly, and that of the Old more plainly contradicted.

When the Lord was transfigured before his three disciples, it is said they saw Moses and Elias talking with Him. This could not have been the case, unless they had appeared as *real men in bodily form*. And that it was the spiritual and not the natural bodies of Moses and Elias, which the disciples saw, is evident from the fact that they saw them, not with their natural but with their spiritual eyes, which were for a moment opened in them; for the Lord himself calls it a *vision*; for He "charged them [the disciples], saying, Tell the *vision* to no man." (Matt. xvii. 9.) The natural eyes see only natural things. But a *vision* is evidently an appearance of something within or above nature, and consequently not discernible by the natural eye. Besides, according to the commonly received doctrine, their material bodies had not risen; for the resurrection day had not yet come.

Moses and Elias, then, have been seen as *real men*, with spiritual bodies, living and speaking, long *after* their removal from this natural world, and long *before* the general resurrection, according to the prevailing belief upon this subject.

Again: on one occasion, conversing with the Sadducees upon the subject of the resurrection, who believed that "there is no resurrection, neither angel, nor spirit" (Acts xxiii. 8), the Lord says: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? *God is not the God of the dead, but of the living.*" (Matt. xxii. 31, 32.) Now Abraham, Isaac, and Jacob had long been dead as to their natural bodies; yet the Lord here teaches that they are still living, and that their real life has not been interrupted or suspended by their removal to the other world: nay, more—that they have actually *risen again* (in their spiritual bodies, of course), for we observe that He is proving to the unbelieving Sadducees *the doctrine of the resurrection*; and this He endeavors to do, by showing them out of their own Scriptures, that Abraham, Isaac, and Jacob must still be living men.

Thus the Lord plainly teaches that Abraham, Isaac, and Jacob

have already risen; and He brings them forward as examples to prove the general doctrine of a resurrection. The unavoidable inference, therefore, to be drawn from His argument, is, that the resurrection of all men will be of a nature similar to that which these patriarchs had already experienced—that is, immediately after death.

In the parable of the rich man and Lazarus, the Lord also teaches that man rises in a spiritual and substantial body, immediately after his removal from the natural world. For He there speaks of the rich man as suffering extreme torment, while Abraham and Lazarus are perfectly happy. Mention also is made of Abraham's *bosom*—of Lazarus' *finger*—of the rich man's *eyes* and *tongue*; and they are likewise spoken of as conversing with each other, like men in this world. Thus they are represented as real, living persons, possessing all the organs and faculties of men. And that all this is related as taking place soon after their death, is manifest from the rich man's speaking of his five brethren, who were *still living in the natural world*.

Is it said that this is a parable, and therefore proves nothing? I reply, that the passage is none the less pertinent on that account; nor is the evidence which it affords upon the subject of our inquiry, at all invalidated by this circumstance. For what is the *design of the parable*? What instruction was it given to communicate? Manifestly this—that all men, the evil as well as the good, continue to live after the death of the natural body (of course it must be in a spiritual body), and in a condition of life corresponding to the internal and real quality of their affections and thoughts: that, immediately on man's removal from this world by death, he finds himself still living, a real man and in a real world, with his capacities both of enjoyment and of suffering—according as the quality of his life may be good or evil—greatly increased: and that thus a particular judgment takes place with every one as soon as the body dies. And if there is to be, besides this, a general judgment, when men's souls will be reunited to their natural bodies which have been rejected, is it not singularly strange that there is given us, neither here nor elsewhere, the slightest intimation of it?

Again: the Lord clearly teaches that man rises immediately after death, when He says to the penitent thief who was crucified with Him, "Verily I say unto thee, *to-day* shalt thou be with me in paradise." (Luke xxiii. 43.) *Paradise* evidently denotes some region in the spiritual world. This is plain from Rev. ii. 7, where it

is said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Can any thing, then, be more conclusive than this emphatic declaration of our Lord, or more demonstrative of the New Church doctrine of the resurrection?

John also, in the Revelation, speaks of seeing great multitudes of persons, when "a door was opened in heaven." In one place he says, "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (vii. 9.) And this was long before the general resurrection, according to the prevailing belief.

We thus see that the testimony of the Bible on this subject, is unequivocally in favor of the New doctrine of the resurrection, as revealed through Swedenborg.

Having now shown, both from reason and Scripture, that man rises and lives in a real, spiritual body, (and of course in a real, spiritual world,) immediately after death, I proceed next to notice, in a brief and general way, a few things which have been revealed for the use of the New Church, concerning that world which man enters when he puts off the natural body. My limits will not permit me to descend to particulars.

It was stated in the early part of this lecture, that according to the writings of the New Church, the spiritual world is not remote from the natural *as to space*, but is within it as the soul is within the body. In that world, there is a heaven and a hell, which are opposite to each other; and a world of spirits in the middle between them, which is what is signified by the "great gulf fixed" between the rich man and Lazarus. In general there are three heavens, one above or within the other, corresponding to the three senses of the Word, and the three degrees of the human mind; and opposed to these are also three hells. Yet these are not *places*, (for space cannot properly be predicated of the spiritual world), but they are collections of individuals, who are in opposite principles or states of life. Nevertheless, they *appear* to exist in space, which appearance is according to their state. This may be rendered intelligible by means of the following simple illustration.

Suppose two men, who are in very different states of mind—one of an angelic, the other of an infernal quality—are together in the same room. As seen with the natural eye, and as spoken of ac-

cording to natural space, they are near together; but *spiritually* viewed, they are very far apart. And could their spiritual eyes be opened, so as to enable them to discern each other's spiritual bodies, they would actually appear as far apart as they are in respect to the state of their minds—even though there had been no motion of their bodies through space. But suppose these individuals were to dwell together for several years, and the bad man should meanwhile put away his evils and become heavenly minded like the other, then, if seen with the spiritual eye, they would appear near to each other—because they would be *spiritually* near—although as regards natural space, they might be no nearer than they were before. Their spiritual nearness has been effected by a great change in the mental state of one of them; and if the spiritual eyes of this one had been open all the time during these several years, he would have appeared to himself to be journeying toward the other. Hence as Swedenborg says, "distances in the spiritual world are from no other origin than from the difference of the state of the interiors; thence, in the heavens, from the difference of the states of love, those are far distant who differ much, and those little distant who differ little. Similarity causes them to be together."—H. H. n. 42.

From this we may understand what is meant when it is said that *actual* space does not belong to the spiritual world, while yet there is an *appearance* of space corresponding to one's state. And we may also comprehend why it is, as the writings of the New Church teach, that all journeys or *apparent* changes of place in the spiritual world, are effected by *real* changes in the state of one's mind: and also why all those words in Scripture, which, in their natural sense, refer to place or change of place, in their spiritual sense denote state or change of state. For example: the Lord says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The word *come* naturally signifies a change of place. Here it plainly denotes a change of state;—such a change as takes place in the minds of those who become regenerated, or who have their minds brought *at-one* with the Divine Mind—who thus *come to the Lord* in the spiritual sense.

According to the writings of the New Church, the two opposite kingdoms in the other world of which I have spoken—heaven and hell—are made up entirely of persons who have once lived upon this or some other earth. So that the doctrine concerning a class of beings intermediate between man and God, fallen angels, &c.,

is to be regarded as a fable of the poets; which, however, the Church has confirmed, through a misunderstanding and consequent misapplication of Scripture.

It is also taught in these writings, that both heaven and hell are composed of innumerable societies, corresponding to that infinite variety of character which appertains to the human family. This also the Lord teaches in these words: "In my Father's house are many mansions; if not I would have told you." And into some one of these societies every individual comes, after his removal from the natural world. If he be a good man—internally as well as externally good—one whose ruling affections are of the Lord and of the neighbor, he comes into such a heavenly society as corresponds most nearly, in its general character, to the peculiar quality of his own life's love, because there he will be most happy. But if he be a bad man, or one whose ruling affections are of self and the world, he comes into some one of the infernal societies, which is in nearest correspondence with his own state of life, because there *he* will be most happy or most *at home*. For it is a doctrine of the New Church that the Lord, because He is Love itself and Mercy itself, endeavors to make, and does make, every one, even the devils in hell, as happy as He possibly can make them.

This arrangement of all in the spiritual world into societies, is strictly according to divine order. There is nothing arbitrary in their association. They come together according to a law of spiritual attraction, which is as fixed as the law by which natural substances, having an affinity for each other, enter into a chemical combination. Each one, of his own free choice, selects the society which he prefers, and he prefers that which is nearest in agreement with his own state of life.

Swedenborg says: "In heaven like ones are, as if of themselves, carried to like ones, for they are, with their like, as with their own, and as at home; but with others as with strangers, and as abroad. When they are with their like, they are also in their freedom, and thence in every delight of life. All who are in similar good also know each other—just as men in the world know their kindred, their relations, and their friends—although they never before saw them; the reason is, because in the other life there are no other kindreds, relationships, and friendships, than spiritual ones, thus those which are of love and faith."—*H. H.* n. 44, 46.

Every devil is also much happier in his own infernal society, than he would be in a society of angels. And were he placed in

a heavenly society, he would withdraw from it of his own free choice; for the heat of heaven, which is heavenly love, is extreme torment to infernal spirits.—(*See H. H.* n. 518.)

This doctrine is perfectly rational. We see it illustrated to some extent here in this world. Like seeks his like almost everywhere. So universally is this the case, that the saying, "Birds of a feather flock together," has long since passed into a proverb. Here is a man who is in the love of ministering to the wants of the indigent, of relieving the distressed, of imparting truth, and of doing all the good he can in the world. This is the delight of his life. And does not such a man instinctively, as it were, seek the society of the benevolent, that he may co-operate with them in their philanthropic enterprises? While on the other hand the intemperate and the licentious do as invariably seek the society of those of similar character. And in both cases the association is formed, not arbitrarily, nor by any foreign constraint, but in the most perfect freedom.

This principle, therefore, or law of association in the spiritual world, is really, if we will but think of it, an observed law of the spirits of men while living in the natural world: a law according to which men would *uniformly* associate, if all external restraints were removed, and they were left in entire freedom.

But let it not be supposed, that, because each one in the spiritual world chooses his own society, and goes where he can be happiest, therefore the devils are as happy as the angels. On the contrary, there is as wide a difference in this respect, as there is between the quality of their ruling affections. The angels obey all the laws of heavenly order (which are the laws of God)—live in mutual love and charity, and in the performance of all good uses *from a free principle*, because they *love* to live so, and find therein the delight of their life. The devils, on the other hand, live in no mutual love or charity, but in mutual hatred; and if they perform any uses, or obey any laws of order, they do it from external constraint, as from fear of punishment, and not from affection or a free internal principle. And thus it is a source of perpetual misery to them, to be restrained from doing always what their infernal love or hatred prompts.

We have a complete illustration of this in the administration of civil government upon earth. There are some men who love the laws, and therefore obey them from a free principle—from genuine affection. Such persons never feel the laws to be tyrannical

or oppressive. But there are others who do not really love the laws, and who will, therefore, violate them as often as they can do so with impunity. Such persons are kept in a state of order, or civil obedience, not by any free internal principle, but by certain external restraints, such as the fear of losing their property, or reputation, or of being otherwise punished. By these, therefore, the laws are felt as tyrants and oppressors, because they impose restraints upon their infernal freedom.

Thus we see that the government both of heaven and hell is perfectly rational.

With regard to heaven, the writings of the New Church teach us that it is not, as Christians have generally supposed, a place of inactivity or idleness ; but a state of pleasing and active usefulness. Every angel lives in the performance of the very use for which he is best qualified, and which he takes delight in performing, not for the sake of himself, but for the good of his neighbor. But the uses are all spiritual, yet corresponding to natural uses. By that rest in heaven, which is promised to the good in the Word of God, is not meant complete inaction, but the rest which arises from internal peace :—rest from those spiritual conflicts with falses and evils, which all have to encounter in becoming regenerated.

Swedenborg says :

"The employments in the heavens cannot be enumerated, for they are innumerable and likewise various, according to the offices of the societies ; for every society performs a peculiar office, since, as the societies are distinct according to goods, so they are according to uses, since goods, with all in the heavens, are *goods in act*, which are uses. Every one there performs use, for the kingdom of the Lord is a kingdom of uses."—H. H. n. 387.

And after mentioning some of the general employments of the angels, he adds :

"But every one has his particular charge ; for every general use is composed of innumerable ones, which, are called mediate, administering, subservient uses ; all and each are co-ordinated and sub-ordinated according to divine order, and, taken together, make and perfect the general use, which is the general good.

"In heaven there are so many offices and so many administrations, and also so many employments, that they cannot be enumerated on account of their abundance ; in the world there are respectively few. All, how many soever there be, are in the delight of their work, and labor from the love of use, and no one from the love of self or of gain ; nor

has any one the love of gain on account of life, because all the necessities of life are given to them gratuitously ; they are housed gratuitously, they are clothed gratuitously, and they are fed gratuitously : from which it is evident, that those who have loved themselves and the world more than use, have not any lot in heaven : for every one's own love or own affection remains with him after his life in the world, nor is it extirpated to eternity.

"Every one in heaven is in his work according to correspondence, and the correspondence is not with the work, but with the use of every work. He in heaven, who is in an employment or work corresponding to his use, is in a state of life altogether similar to that in which he was in the world ; for what is spiritual and what is natural act in unity by correspondences; yet with this difference, that he is in more interior delight, because in spiritual life, which is more interior life, and hence more receptive of heavenly blessedness."—H. H. n. 392, '93, '94.

Such is the organization of the whole angelic heaven, that every individual, and every society there, acts in union with, and for the good of, all the rest, in the most perfect and wonderful manner. While each performs uses for all the rest, he receives in return the benefit of all their several uses. And the perfect order, subordination, mutual co-operation, and unity of action, which prevail among the several societies there, are represented by the order, mutual co-operation, &c., of the several members, organs, and viscera of a healthy human body, to which indeed the angelic societies correspond. And this agrees with what the Apostle teaches, where he speaks of the Church as being "one body in Christ, and every one members one of another." (Rom. xii. 5.) Now inasmuch as the human form is the most perfect of all forms, being the form of the Lord himself, therefore it expresses the most perfect idea of beautiful, orderly, and harmonious arrangement of many parts into a complete whole. Hence it is said that the whole angelic heaven is in the human form ; and, in New Church phraseology, it is called *Maximus Homo* — THE GREATEST MAN.

"Because heaven is such," says Swedenborg, "therefore also it is ruled by the Lord as one man, and thence as one ; for it is known, that although man consists of an innumerable variety of things, as well in the whole as in part — in the whole, of members, organs, viscera — in part, of series of fibers, nerves, and blood-vessels ; thus of members within members, and of parts within parts; yet still, when he acts, acts as one. Such also is heaven under the auspices and guidance of the Lord.

"That so many various things in man act as one, is because there is not any thing there which does not do something for the common weal, and perform a use. The whole performs use to its parts, and the

parts perform use to the whole, for the whole is from the parts, and the parts constitute the whole ; wherefore they provide for each other, they have respect to each other, and are conjoined in such a form, that all and each of the things refer themselves to the whole and its good. Hence it is that they act as one. Similar are the consociations in the heavens, for they are conjoined there according to uses in a similar form ; wherefore those who do not perform use to the whole, are cast out of heaven, because they are things heterogeneous. To perform use, is to will well to others for the sake of the common good ; and not to perform use, is to will well to others, not for the sake of the common good, but for the sake of themselves. The latter are those who love themselves above all things ; but the former are those who love the Lord above all things. Hence it is, that those who are in heaven act as one, but this not from themselves, but from the Lord ; for they regard Him as the only one from whom all things are, and his kingdom as the whole, which is to be regarded. This is meant by the words of the Lord, ‘*Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you.*’ (Matt. vi. 33.) To seek his righteousness, is to seek his good. Those who in the world love the good of their country more than their own, and the good of their neighbor as their own, are those, who, in the other life, love and seek the kingdom of the Lord ; for there the kingdom of the Lord is in the place of their country ; and those who love to do good to others, not for the sake of themselves, but for the sake of good, love the neighbor ; for there good is the neighbor. All those who are such, are in the *Greatest Man*, that is, heaven.”—H. H. n. 63, 64.

We are also taught that hell consists of innumerable societies, the same as heaven. But because mutual love does not exist there, but mutual hatred—because the principles of life which govern in the hells are, in every respect, the opposite of those which rule in the heavens, therefore each devil, when seen in the light of heaven, appears not in the human but in a monstrous form. Hence it is said that the hells, in one complex, appear before the Lord as a *man-monster*.

“All spirits in the hells,” says Swedenborg, “when inspected in any light of heaven, appear in the form of their own evil ; for every one is an effigy of his own evil, inasmuch as with every one the interiors and exteriors act in unity, and the interiors present themselves visible in the exteriors, which are the face, the body, the speech, and the gestures. Thus their quality is recognized as soon as they are seen. In general, they are forms of contempt for others, of menaces against those who do not pay them respect ; they are forms of hatreds of various kinds, also of various kinds of revenge ; outrage and cruelty from their interiors are transparent through those forms ; but when others commend, venerate, and worship them, their faces are con-

tracted, and have an appearance of gladness grounded in delight. It is impossible to describe in a few words all those forms, such as they appear, for one is not like to another ; only between those who are in similar evil, and thence in a similar infernal society, there is a general similitude, by virtue of which, as from a plane of derivation, the faces of each appear there to have a kind of likeness. In general, their faces are direful, and void of life, like carcasses ; in some they are black, in some fiery like little torches, in some disfigured with pimples, warts, and ulcers ; in several no face appears, but in its stead something hairy or bony, and in some, teeth only are exhibited. Their bodies also are monstrous ; and their speech is as the speech of anger, or of hatred, or of revenge ; for every one speaks from his own falsity, and the tone of his voice is from his own evil ; in a word, they are all images of their own hell. It has not been given me to see what is the form of hell itself in general ; it was only told me, that as the universal heaven in one complex constitutes one man, so the universal hell in one complex constitutes one devil, and may likewise be presented in the effigy of one devil. It is, however, to be noted, that such is the appearance of the infernal spirits in the light of heaven ; whereas amongst themselves they appear as men, which is of the Lord’s mercy, lest they should seem as filthy one amongst another as they appear before the angels ; but that appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above ; for in the light of heaven everything appears as it is in itself.”—H. H. n. 553.

These are some of the things taught in the writings of the New Church, concerning societies of men in that world which all enter as soon as they leave the natural body. Every man enters some society, either of angels or of devils, according to the quality of his life, and there he remains to eternity. For every one carries with him into the other world such a quality of life as he had procured to himself in this : thus each one carries with him his own heaven or his own hell. The quality of every one’s life may be known from his ruling love, for it is this which makes his life. It is this, from which all a man’s subordinate loves derive their quality. If one’s ruling love be of the Lord and the neighbor, and he live in the performance of uses from this love, or from the love of use, then the quality of his life is good ; and when he is removed to the spiritual world he enters some angelic society, which is in a similar state of love with himself. But if his ruling love be of self and the world, and whenever he performs any uses he does it, not from the love of use but from the love of self, then

the quality of his life is evil ; and when he passes into the other world he enters some infernal society whose quality of life is in general similar to his own. Swedenborg says :

" Heavenly love is to love what is good, sincere, and just, because it is good, sincere, and just, and to act accordingly from that love ; thence they have the life of what is good, sincere, and just, which is heavenly life. Those who love these things for the sake of them, and do them or live them, love also the Lord above all things, because these are from Him ; and they also love the neighbor, because these are the neighbor who ought to be loved. But corporeal love is to love what is good, sincere, and just, not for the sake of them, but for the sake of self, because to secure thereby reputation, honor, and gain ; they do not regard the Lord and their neighbor in what is good, sincere, and just, but themselves and the world, and feel delight in fraud ; and what is good, sincere, and just from fraud, is evil, insincere, and unjust, which latter they love in the former. Because the loves thus determine the life of every one, therefore all, as soon as they come after death into the world of spirits, are explored as to their quality, and are attached to those who are in similar love — those who are in heavenly love, to those who are in heaven ; and those who are in corporeal love, to those who are in hell. And also, after having passed through the first and second state, they are so separated, that they no longer see each other nor know each other ; for every one becomes his own love, not only as to the interiors which are of the mind, but also as to the exteriors which are of the face, the body, and the speech, for every one becomes an effigy of his own love, even in externals. Those who are corporeal loves appear gross, obscure, black, and deformed ; but those who are heavenly loves appear fresh, bright, fair, and beautiful. They are also altogether dissimilar as to their minds and thoughts ; those who are heavenly loves are also intelligent and wise, but those who are corporeal loves are stupid, and idiotic. Those who are in love corporeal cannot in any wise live in the heat of heaven, for the heat of heaven is heavenly love ; but in the heat of hell, which is the love of indulging rage against others who do not favor themselves ; contempt of others, enmity, hatred, revenge, are the delights of that love ; and when they are in those delights they are in their life, not at all knowing what it is to do good to others from good itself, and for the sake of good, but only to do good from evil, and for the sake of evil. Neither can those who are in corporeal love breathe in heaven, for when any evil spirit is brought thither, he draws his breath as one who struggles in a contest ; whereas they who are in heavenly love breathe the more freely, and live the more fully, the more interiorly they are admitted into heaven. From these things it may be manifest, that heavenly and spiritual love is heaven with man,

because on that love are inscribed all things of heaven ; and that corporeal and worldly love, without heavenly and spiritual love, are hell with man, because on those loves are inscribed all things of hell. Hence it is evident, that he who is in heavenly and spiritual love comes into heaven, and he who is in corporeal and worldly love, without heavenly and spiritual, into hell."—*H. H.* n. 481.

From what has now been said concerning societies in the spiritual world, it will be seen that a very different doctrine is taught in the writings of the New Church from what is found in those of the Old, concerning the future condition of the wicked, and the nature of their punishment. According to the New doctrines, there is nothing arbitrary, either in the punishment of the wicked or the reward of the good : but, agreeably to an eternal law of order, goodness is its own reward, and sin its own tormentor. To quote again the language of Swedenborg :

" There is nothing of punishment from the Lord, but *from evil itself*; for evil is so conjoined with its own punishment, that they cannot be separated ; for the infernal crew desire and love nothing more than to do evil. Hence the Lord does not cast any one down into hell, but every one casts himself down, not only whilst he lives in the world, but also after death, when he comes amongst spirits. The spiritual heat appertaining to man is the heat of his life, because in its essence it is love ; this heat is what is meant in the Word by *fire* ; love to the Lord and neighborly love being meant by heavenly fire, and self-love and the love of the world by infernal fire."—*Ib.* 548, '50, '68.

From this we may learn what is signified by *the lake of fire and brimstone*, into which, it is said, the wicked will be cast. It denotes, in general, a state of evil lusts and false persuasions, into which those persons cast themselves, who willfully reject and disobey the Divine Truth. A *lake*, when employed in a good sense, as when a lake of water is spoken of, denotes an abundance of truth ; for water corresponds to truth. But when used in an opposite sense, as in the present instance, it denotes what is opposite to truth, or falses in abundance. *Fire* denotes love, either good or evil. Here, it denotes evil love, which is infernal fire. And because such love is conjoined with all kinds of falses, therefore the state of one's mind in which it dwells, is described, in correspondent language, by a *lake of fire*. By *brimstone* is denoted the lust of evil and thence of falsity. This lake is sometimes said to *burn* with fire and brimstone, to denote the inflammatory and consuming character of all evil and infernal loves, passions and

lusts. By the wicked being *cast* into this lake, as is sometimes said, is signified that men cast themselves into such an infernal state of mind as is denoted by it, through a voluntary rejection and disobedience of the truth. The reason why they are said to be cast into this lake, as if it were done by the Lord in an arbitrary manner, is, because it is effected through the operation of a law of divine order. For it is an eternal law of order, that those who reject and disobey the truth, shall fall into such a state of mind as is denoted by the "lake that burneth with fire and brimstone."

Such is the burning lake in which all the wicked will have their part ;—into which are cast "the beast and the false prophet," and all who "have received the mark of the beast and worshiped his image." "And the smoke of their torment ascendeth up forever and ever;" that is, evil concupisences and the pride of self-derived intelligence, which is darkness when compared with heavenly light, continually proceed from the tormenting love of self, in which those are who are denoted by the dragon, the beast, and the false prophet, as natural smoke proceeds from the fire.

I have thus presented the doctrine of the New Church concerning the resurrection, together with a brief view of that world which every man enters immediately after death. Of the truth and reasonableness of the views here offered, the reader must judge for himself. But before he allows himself to pronounce an unfavorable verdict, I earnestly entreat him to procure and read with attention, the entire work by Swedenborg on Heaven and Hell, from which most of the above extracts are taken.

Then look at the New doctrine of the resurrection in a practical point of view, and contrast it with the Old one in this respect. It brings the spiritual world and the day of judgment very near to us all. It teaches us that the spirit of man is the man himself, endowed with sensations far more acute than any that can be imparted to flesh and blood ; and that his state of final happiness or misery is not to be deferred to some indefinite, and perhaps very remote period, but that, immediately on quitting the natural world, he rises a real man, and enters at once upon his reward in the spiritual world. And when, in connection with this, we reflect that there is nothing arbitrary either in the rewards or punishments of the other life—that we carry with us our own heaven, or our own hell—that the quality of life which we have procured, each one

for himself, in this world, or the nature of the love which we have permitted to rule in us, will remain with us to eternity—what a powerful motive is here presented to induce men to cease from evil and learn to do well !—to induce them to observe all things whatsoever the Lord hath commanded.

Verily, it is difficult to conceive how the practice of virtue and the discouragement of vice, can be enforced by stronger sanctions than those furnished by the New doctrines which we have just been considering.

LECTURE XI.

SWEDENBORG'S INTROMISSION INTO THE SPIRITUAL WORLD—ITS POSSIBILITY PROVED FROM THE SCRIPTURE.

"I will come to Visions and Revelations."—*2 Cor. xii. 1.*

WRITING upon the subject of Swedenborg's modes of perception, the pious, learned, and philosophic Richer says:

"At the word 'Vision,' science is disturbed, faith alarmed ; and the mind, without examination, appeals to ridicule and mockery. In this proscribed word, superstition, fanaticism, and deception, meet. One sees in it unequivocal proof of a disordered brain ; another, the certain influence of the spirit of darkness ; a third, the evidence of gross and ignorant credulity. Memory recalls what one has read, and receives these visions with the same contempt we have been accustomed to feel for those of ancient story. If history has wished to blast the reputation of any religious personage, it has called him a visionary. Is there in a romance a character whose delirious opinions the author would condemn, he makes him a visionary. It is a word which everywhere invites proscription, contempt, ridicule, and hatred. The infant, whose reason is just budding, smiles at the story of a vision ; for it is told him along with the fairy tales, to which no one is expected to listen seriously. And while uttering this word, the man of letters smiles ; for if he spoke it seriously, his reputation would suffer.

"However fearful may appear such a coalition of enemies, it is nevertheless certain, that truth has very often appeared upon the earth under discredited terms. The Gospel had its origin in the midst of a people, who had become the scorn of all others. Let us venture then to approach, without prejudice, the phenomena of visions. We shall find, perhaps, even here, materials for true science, which should dread no investigation. We shall undoubtedly be convinced, that enlightened religion has nothing to fear from the results of this study ; we shall at last acquire the proof that the frivolity which jests with it, as with an arbitrary thing, attacks a fact which demands to be observed, comprehended, and appreciated. Our conscience will then put us in a condition to pass a definite judgment upon this subject, instead of repeating, like servile echoes, the pleasantries of people who have never been

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able to think for themselves, or who have not had light or strength enough to struggle against an error which had become dominant.

"We will begin, then, consistently with these views, to consider, in this celebrated man, the visionary in good faith.

"In truth, it is as a seer of visions, that Swedenborg asserted his mission, and it may be remarked that no founder of religion has spoken in the name of reason alone ; he has spoken as an organ of heaven, with which he has claimed to be in communication. If reason alone had been appealed to in aid of the establishment of forms of worship, there would have been as many, without doubt, as there are individuals ; for each man has his own manner of feeling and conceiving the truth. The right of imposing his religious opinions on others, belongs to no one, rationally speaking ; but, if not as an imperative right, at least as a demonstrative right, it may in some sort, belong to certain individuals in communication with the divine power.

"What appears, at the first view, a motive for rejecting Swedenborg, appears, on further reflection, rather a guarantee of the mission with which he declares himself charged. If he had claimed to be chosen in order to establish upon the earth a new providential kingdom by the extent of his reason, the excellency of his understanding, the moral superiority of all his faculties, by what right would his intelligence have prevailed over that of others ? With a claim so extraordinary, he should necessarily, in order to be received, assert an intercourse equally extraordinary with the Divinity whose agent he is.

"But let it not be thought that I demand here the sacrifice of reason ; it seems to me, on the contrary, that it is by the use of this faculty alone, that I can assure myself that anything above it exists. To expel her from a domain which is hers, is not the way to force her to surrender ; she will revolt against this tyrannical act, and will never submit to what one would attempt to impose upon her. If you present to her, on the contrary, something inaccessible to our senses, those instruments which have been given us to act within certain limits, she will soon herself acknowledge her insufficiency, and her laying down of her authority will be her own act. In refusing to act, she will exercise all her force, and all her independence.

"Now, it is a long time since the reason of enlightened men has declared itself incompetent for the explanation of certain phenomena, which do not enter into the common order of life and of

thought. There is beyond the science of sensation *a science of man*, scarcely known, it is true, but yet acknowledged; it is that which explains dreams, presentiments, visions, a thousand supernatural effects attested by the most respectable writers in all times."—See *New Jerusalem Magazine* for Nov., 1841, p. 104.

These remarks are from the pen of an able French writer, who possesses a good heart, extensive learning, and one of the most eminently clear and philosophic minds of modern times. They are cited as an appropriate introduction to the present lecture.

In the commencement of his work entitled "The Delights of Wisdom concerning Conjugal Love," Swedenborg says:

"I FORESEE that many who read the relations immediately following, and those annexed to the chapters, will believe that they are inventions of the imagination; but I assert in truth that they were not invented, but truly done and seen; nor seen in any state of the sleeping mind, but in full wakefulness. For it has pleased the Lord to manifest himself to me, and to send me to teach those things which will belong to the New Church, which is meant by the *New Jerusalem* in the *Apocalypse*; for which purpose He has opened the interiors of my mind and spirit; whereby it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-five years."

In another of his works, this illumined author says:

"Since the Lord cannot manifest Himself in person, as has been shown just above, and yet He has foretold that He would come and establish a New Church, which is the *New Jerusalem*, it follows, that He is to do it by means of a man, who is able not only to receive the doctrines of this Church with his understanding, but also to publish them by the press. That the Lord has manifested Himself before me, his servant, and sent me on this office, and that, after this, He opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth; and also that, from the first day of that call, I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone, while I read the Word."—*T. C. R.* n. 779.

Such is the language in which the especial mission, claimed for the Swedish Seer, as a divinely appointed instrument in revealing the truths of the New Dispensation, is asserted by the Seer himself. I well remember how wild and strange these assertions sounded to my ears, before I had satisfied myself, by an impartial

and thorough examination of his writings, of the claims of him who makes them. And I am not, therefore, surprised, that others, on first hearing them, should say *in their hearts* if not with their lips, "These are hard sayings: who can hear them?"

The present is a faithless age, indeed. Tell Christians that there is a spiritual world, more real and substantial than this world of matter, and that angels are real men with spiritual and substantial bodies, and with all the human faculties and organs more perfect than those which belong to men on earth,—and in nine cases out of ten they will doubt it with their lips, while in their hearts they deny it altogether. Tell them that man has, within his fleshly covering, a spiritual and imperishable body, in which he rises immediately after death—that this body is endowed with spiritual senses, and that these senses may be opened by the Lord while man lives upon earth, so as to make him sensibly acquainted with the things of the spiritual world, and that they actually *have been opened* at such times and for such purposes as the Lord in his wisdom has deemed fit—tell this to professedly religious men, and they will generally receive it with a contemptuous sneer. The bare assertion that Swedenborg's spiritual senses were opened, and that he really saw things in the spiritual world, and conversed with angels and spirits as man with man, is deemed, by most people, sufficient of itself to stamp his communications with extravagance and folly. It is but a few weeks since, that one of the religious journals* of this city, stated as evidence of Swedenborg's delusion, that *he professed to enjoy open intercourse with angels and spirits*. And this was stated in such a connection, as to leave no doubt that the editor meant his readers to infer, that, therefore Swedenborg's writings must be foolish, and the doctrines of the New Church false.

Such, in these latter times, is the *real infidelity* in the minds of professing Christians—infidelity in the heart's core of the prevailing church. There are multitudes in Christendom now, like the Sadducees at the time of the Lord's first advent, who, in their hearts, "believe that there is no resurrection, neither angel nor spirit;"—multitudes who deny the reality of a spiritual world, and of course the reality of all spiritual existences. The Church is steeped in sensualism. There is no faith in spiritual things. And thus is fulfilled the prediction implied in this interrogatory of our

* The New-York Evangelist.

Saviour, "When the Son of Man cometh shall He find faith on the earth?"

Yet when we consider how many enthusiasts, fanatics, and impostors there have been in the Church, who have deluded both themselves and others with their pretended revelations, it is not so much to be wondered at, after all, that the very idea of a vision should come to be ridiculed; and that whoever professes to have had one, should, therefore, be regarded as a person of disordered intellect, or as possessing at least an unduly developed *organ of marvelousness*. But, certainly, it is neither wise nor just, as was remarked in a previous lecture, to conclude from the many *pretended* revelations which men have had, that therefore there can be no *true* ones; nor, because there have been impostors and lying spirits in all ages of the Church, that, therefore, there can be no *genuine* messengers of a revelation from heaven. Those who would draw such inferences from such data, are not aware of the extent to which their logic would lead them. For, to be consistent, they must reject the Sacred Scripture itself as unworthy of credit—as the production, indeed, of madmen—because herein are recorded many miracles and visions. And this is precisely what the infidel has done.

No. The wiser, and far more philosophic and Christian course to pursue in these days of imposture and delusion, is, to "believe not every spirit, but try the spirits whether they be of God." We should endeavor to "prove all things," that we may the more securely "hold fast that which is good." And since we "know not what hour the Lord doth come"—since we know not when, nor where, nor how, He will manifest Himself to human minds, it becometh us to do as he commands—"Watch." We are told that "there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch, that if it were possible, they shall deceive the very elect"—a declaration which proves that His second advent is not to be *upon the natural clouds*, but in some manner that may be, and *will be*, counterfeited. This, while it plainly teaches that we ought to be ever on our guard against imposture, teaches also, as plainly, that we ought not to reject *indiscriminately* everything which pretends to be a new revelation. Indeed, the declaration itself is sufficient evidence that there *will be* a coming of the *true Son of Man*. And an indiscriminate rejection of everything which claims to be a fulfillment of the predicted second advent, would evidently lead men to reject

Him who is the Truth itself, whenever and in whatever form He might appear. "Watch therefore; for in such an hour as ye think not, the Son of Man cometh."

I am aware that Swedenborg's alleged intercourse with spirits and angels, and the Relations which he has given of things seen in the spiritual world, are generally regarded as the most objectionable parts of his writings. Nor is it strange that, in this "faithless and perverse generation," it should be so. His *Memorabilia* appear, at first, like the dreams of superstition, or the tales in the Arabian Nights' Entertainments.

It is often the case that persons who have become fully convinced of the truth of all the rest of his writings, continue for some time in a state of doubt with regard to the Memorable Relations. These are usually the last things that are fully received and rationally understood, and are great stumbling-blocks to many sincere inquirers. This being the case, it may be useful to show—as I now proceed to do—not only the *possibility* of Swedenborg's alleged intercourse with the spiritual world, but also the consistency and rationality of the disclosures in his Memorable Relations. When rightly viewed, these Relations, so far from invalidating the force of the rest of his teachings, help to confirm their truth; and, at the same time, they receive from the obvious truth of the other parts, ample confirmation of their own verity.

But even if this were not so—even if the *Memorabilia* were admitted as evidence of Swedenborg's insanity—this would in no wise affect the truth of other parts of his writings; for their truth does not rest upon his or any other man's testimony. It is something that may be seen in its own light, and rests, therefore, upon its own intrinsic rationality—its agreement with nature, reason, the constitution and laws of the human soul, and with the Word of God. Truth, which is susceptible of such verification, can in no wise be affected by the sanity or insanity of him who utters it. A law of nature which we are able to verify by positive experiment or mathematical demonstration, is not at all dependent on the character of its discoverer. Its demonstration is none the less possible, nor its truth the less certain, though the man who first announced it may have been a fool or a maniac. And the same may be said of the truths revealed in the theological writings of Swedenborg.

But the goodness of Swedenborg's heart, the purity and innocence of his life, the many and distinguished honors conferred upon

him, and the clearness, order, depth, and soundness of his understanding, according to the testimony of those who knew him intimately, are sufficient, one would think, to make wise men very reluctant to pronounce even such statements as those with which this lecture commenced, either dreams or fables. His heart, we may depend upon it, was too good to allow him to deceive others; and his understanding was too clear and comprehensive to allow him to deceive himself.

The purpose, or one of the purposes, for which Swedenborg was permitted to enjoy open intercourse with spirits and angels, is stated by himself in the following language :

" That there is a spiritual world inhabited by spirits and angels, and that of a very different nature and constitution from that we live in here, is a truth much doubted of by many, even in the Christian world ; and that, because no angel has come down from heaven to declare it unto them, and no man, whilst in the body, hath ascended up and seen it. And therefore, that ignorance in this particular may no longer be pretended by such for an excuse of their unbelief, and lest, by a most fatal delusion, they should fall into that species of atheism which ascribes all to nature, the Lord hath been graciously pleased to give me a view in spirit, both of the heavenly and hellish kingdoms ; so that I can, from sight and experience, declare, that there are two worlds entirely distinct from each other, the one in which all things are spiritual, and therefore called the spiritual world ; the other in which all things are natural, and therefore called the natural world ; that spirits and angels live in the world that is accommodated to their condition of existence, as men do in that which is proper to them ; and also, that every man passes through death from the one to the other, in which he continues to live to all eternity."—*Influx* n. 3.

I design, at present, to consider the question of the *possibility* of Swedenborg's intromission into the spiritual world after the manner alleged by him ; and, in the next lecture, shall consider whether it be *probable*, or whether, from his well known character and from the nature of his disclosures, there is reason to believe that such was the case.

First, then, is the thing alleged *possible*? If we believe that there really is a spiritual world, and that man has a spiritual body adapted to it, as his material body is adapted to this natural world, then certainly it does seem *possible*. For if we have a spiritual body within the natural, we should suppose that body would be endowed with senses suited to its wants and uses in the spiritual

world, as our natural senses are suited to our wants and uses in this world. And since man, as to his spirit, or his spiritual body, is actually an inhabitant of the spiritual world even while he lives upon earth, if he has spiritual senses, there is no reason that we can see why these might not be opened so as to enable him to see and hear things in the spiritual world, whenever the Lord in his infinite wisdom should see a fit occasion for doing so. Reason, therefore, admits its *possibility*.

But on turning to the Sacred Scripture, we find this question placed beyond all doubt. We there find abundant evidence, not only that man has spiritual senses, but that they have frequently been opened in him while living in this world. All the instances which are recorded in the Scripture, of angels having been seen by men, furnish us with evidence of this kind. (See Gen. xix. 1; xxxii. 1; Luke i. 30; ii. 10; xxiv. 23, and other places.) For if angels* or spirits could be seen with the natural eyes, then why are they not frequently seen? Why do we not see the spirits of

* The word *angel*, in the original, both Hebrew and Greek, means simply *a messenger—one sent*. Some commentators, therefore, wish to confine the word entirely to persons living in the natural world. But that the word is used to designate an inhabitant of the spiritual world, is manifest from many passages in which it occurs. Thus in Luke, we are informed that the Lord's advent was announced to the shepherds by "the angel of the Lord;" "and suddenly there was with the angel a multitude of the heavenly host;" and afterward, we are told what happened when "the angels were gone away from them into heaven." (ii. 9, 13, 15.) If these had not been spiritual beings, they would hardly have been spoken of as "*the heavenly host*," nor as *going away into heaven* when they left the shepherds; nor can we otherwise conceive how such a multitude could have appeared "*suddenly*" to the shepherds while "*keeping watch over their flock by night*." But if we admit that man has spiritual eyes which may be opened suddenly, so as to give him a view of angels and spirits, then this whole passage becomes easy of explanation.

Again : in the parable of the rich man and Lazarus, we are told that when the beggar died, he "was carried by *angels* into Abraham's bosom." (Luke xvi. 22.) These "*angels*" were evidently beings who attended the poor man in the spiritual world. The Lord also says of little children "that their *angels in the heavens* do always behold the face of my Father which is in the heavens." (Matt. xviii. 10.) These must mean inhabitants of the spiritual world. The Apostle also says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal." (1 Cor. xiii. 1.) Angels are evidently used here to distinguish the inhabitants of the spiritual world from men, who belong to the natural world.

our friends after they have left the natural body? Why are not the spirits of all who have departed this life visible to the natural eye?

Again: we find it frequently said in the Scripture, that persons were "carried away in the Spirit." And when in this state, it appears that they heard and saw wonderful things. Thus in the prophecy of Ezekiel: "Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from this place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and the noise of a great rushing." (iii. 12, 13.) Is this to be regarded as a mere fancy of the prophet—as something which he *imagined* that he heard—or did he really hear such sounds as he describes? And if so, were they in the natural or in the spiritual world? Were they heard with the ears of the natural or of the spiritual body, when the prophet was "lifted up?"

Again: this same prophet declares, that "it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that *the heavens were opened*, and *I saw visions of God.*" (i. 1.) And he describes what he saw.

"And I looked," he says, "and behold a whirl-wind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire: Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

"Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl; and they four had one likeness: and their appearance and their work was

as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they turned not when they went. As for their rings they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels."—(Ezekiel i. 4-20.)

Did the prophet see these things in the natural or in the spiritual world?—with his natural or with his spiritual eyes? They were what he calls "visions of God," which he saw when "*the heavens were opened.*" It is plain from this, therefore, as well as from the creatures here described, that the things which he saw could not have been seen in the natural world.

Other similar visions are recorded by this prophet, which he saw while in the spirit, or "when the heavens were opened." (See chap. viii., x., xl., xlvi., &c.)

Such representative appearances were seen also by the other prophets. Thus the prophet Zechariah says:

"And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein, go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth." (vi. 1-7.)

Now if the prophet really saw the things here described, it is manifest that he could not have seen them in the natural world, and consequently not with his natural but with his spiritual eyes; for he could not, in this world, have seen chariots coming out from between *two mountains of brass.* (See also Zech. i. 8; ii., iv., v.; Dan. vi., vii., viii., ix., x.; Rev. v. vi., viii., xii., xiii., xvii., and many other places.)

Similar things also are recorded in the Revelation:

"I was in the spirit on the Lord's day, and heard behind me a great

voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last ; and what thou seest, write in a book, and send it unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks : And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire. And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword : and his countenance was as the sun shineth in his strength." (i. 10-16.)

Can any one believe that John saw and heard these things with his natural senses ? If so, what are we to understand by his being "*in the spirit*" at the time they were seen and heard ? Besides, he tells us in another place (chap. iv.) of things which he heard and saw when "*a door was opened in heaven* :"

" After this I looked, and behold, a door was opened in heaven : and the first voice which I heard, was as it were of a trumpet talking with me : which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit ; and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone : and there was a rainbow round about the throne in sight like unto an emerald. And round about the throne were four and twenty seats ; and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal : And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him ; and they were full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Rev. iv. 1-8.)

It is difficult to believe that these things were seen in the natural world, or with the natural eyes ; especially as the Revelator himself declares that he saw them when "*a door was opened in*

heaven." And there are many more things in this book, which it would be equally difficult to believe were seen with the natural eyes, even if it were not said that they were seen when "a door was opened in heaven," or when John "was in the spirit ;" such as horses coming out of a book (chap. vi.); locusts, with golden crowns upon their heads, with the faces of men, the hair of women, the teeth of lions, and with breastplates of iron (chap. ix.); "a great red dragon, having seven heads and ten horns," and "whose tail drew away a third part of the stars of heaven and cast them to the earth" (chap. xii.); and many other things of like character.

Now do we believe that such things as are mentioned in the passages here cited were *actually seen and heard* as they are described ? Or do we believe that the Prophets and the Revelator were men of disordered minds ? Or, that they possessed such an undue development of the *organ of marvellousness*, that they deceived themselves, and have therefore recorded, as actual visions, things which their lively imaginations pictured, but which they never really saw ? The man who can abuse the science of phrenology, his own understanding, and the Word of God, to such a degree as to adopt this latter conclusion, is certainly much to be pitied. And if we must adopt the former as being the most rational, and believe that they did actually see (while in the spirit, or when the heavens were opened) the things which they have recorded, then we must also believe that they saw them not in the natural but in the spiritual world, and with their spiritual eyes.

Again : the writings of the Apostles furnish indubitable evidence of the existence in man of spiritual senses, and of the fact, also, that these have been opened during man's life upon earth. For example, Paul says : "I knew a man in Christ about fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell : God knoweth), such an one caught up to the third heaven. And I knew such a man, . . . how that he was caught up into paradise, and heard unspeakable words, which it is not possible for a man to utter." (2 Cor. xii. 2, 4.) Certainly it cannot be believed that the Apostle heard these words with his natural ears ; for they were not heard in the natural but in the spiritual world—when he was "caught up to the third heaven."

On another occasion this Apostle says : "As I went to Damascus with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the

brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." (Acts xxvi. 12, 13, 14.) That this light which Paul saw was not natural, and therefore was not seen with his natural but with his spiritual eyes, is evident from his saying, that it was *a light from heaven*, and also that it was *above the brightness of the sun*. Moreover, this appearance coincides with what is taught in the writings of the New Church concerning light in the spiritual world.*

The Apostle Peter also tells us of a vision which he had, when in a trance in the city of Joppa:

"A certain vessel descended, as it had been a great sheet let down from heaven by four corners; and it came to me: upon the which when I had fastened mine eyes, I considered, and saw four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven." (Acts xi. 5-10.)

This was a representative appearance to Peter, according to his own account of it; for he was thereby taught, that "God is no respecter of persons; but in every nation he that heareth Him, and worketh righteousness, is accepted with Him." (Acts x. 34, 35.) And it agrees well with the representative appearances which were seen by Swedenborg in the spiritual world, and which are described in his *Memorabilia*. We therefore infer, that Peter saw and heard the things here described, not in the natural but in the spiritual world, when his spiritual senses were opened.

But there is more testimony in the Scripture in proof of the fact that men have spiritual senses, which may be, and actually have been, opened during their life upon earth.

We read that when the Lord was transfigured before his three

* "The light in heaven," says Swedenborg, "is such, as to exceed the noon-day light of this world in a degree surpassing all belief. They [i. e., the angels] however receive no light from this world, because they are above or within the sphere of that light; but they receive light from the Lord, who to them is a sun."—A. C. n. 1521.

disciples, "His face did shine as the sun, and His raiment was white as the light. And behold there appeared unto them Moses and Elias talking with Him." (Matt. xvii. 2, 3.) In this instance the spiritual eyes of the disciples were opened, and they saw the Lord in his glory—saw Him as the angels of heaven see Him—as the Sun; for we are taught in the writings of the New Church that He is the Sun of the spiritual world, whose light is wisdom, and whose heat is love. Thus was he seen by John the Revelator; "His countenance was as the sun shineth in his strength." (Rev. i. 14.) And that it was with their spiritual, and not with their natural eyes, that the disciples saw Him on the mount of transfiguration, is manifest from the fact of its being said, John "*was in the spirit*" when he saw His countenance shining as the sun. This also appears still more evident, from the circumstance of their seeing Moses and Elias, who had long since been dead, and who could, therefore, be seen only in the spiritual world, and of course only with spiritual eyes.

Again: the spiritual senses of the shepherds were opened, when "the angel of the Lord came upon them, and the glory of the Lord shone round about them;" and when there *suddenly* appeared "with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke ii. 9, 13, 14.) This is a necessary conclusion from the facts recorded, unless we are willing to admit that angels or spiritual beings may be seen with the natural eyes. (See note to page 291.)

Again: when the women, who came early to the Lord's sepulchre, "entered in and found not the body of the Lord Jesus," and "were much perplexed thereabout," it is said "behold two men stood by them in shining garments; and as they were afraid and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here but is risen; remember how He spake unto you when He was yet in Galilee." (Luke xxiv. 4, 5, 6.) It appears plain from the narrative, that the "two men in shining garments," who appeared and spake to the women on that occasion, were not inhabitants of the natural world, but were angels. And this view is corroborated by the fact, that the women themselves so considered them; for we find it written (*v. 23*): "And when they found not his body, they came, saying that they *had also seen a vision of angels*, which said that He was alive."

In the gospel of Matthew, where only one * angel is mentioned as being seen at the sepulchre, it is said concerning him that "his countenance was like lightning, and his raiment white as snow." (xxviii. 3.) Now this appearance of the garments of the angels as described by the Evangelists, coincides perfectly with the account which Swedenborg gives of their garments, as may be seen from the following extracts:

"The garments with which the angels are clothed, like the other things, correspond; and because they correspond, they also really exist. Their garments correspond to their intelligence; wherefore all in the heavens appear clothed according to intelligence; and because one excels another in intelligence, therefore one has more excellent garments than another. The most intelligent have garments glittering as from flame, some shining as from light; the less intelligent have bright and white garments without splendor; and the still less intelligent have garments of diverse colors.

"Because the garments of the angels correspond to their intelligence, therefore also they correspond to truth, since all intelligence is from Divine Truth; wherefore whether you say that angels are clothed according to intelligence, or according to Divine Truth, it is the same thing. That the garments of some glitter as from flame, and those of some shine as from light, is, because flame corresponds to good, and light to truth from good. That the garments of some are bright and white without splendor, and of some are of diverse colors, is, because the Divine Good and Truth are less resplendent, and also are variously received, with the less intelligent: brightness, also, and whiteness, correspond to truth, and colors to its varieties."

In his Memorable Relations, also, Swedenborg speaks of seeing

* We observe here an apparent discrepancy between the account in Matthew, and that given by Luke. In the former, mention is made of only one angel, and in the latter it is said there were two. But according to the doctrines of the New Church, this apparent discrepancy admits of an easy explanation. For in one of his Memorable Relations, (*Conjugial Love* n. 42), Swedenborg says, that he once saw "a chariot descending from the highest or third heaven, in which was seen one angel; but as it approached, there were seen therein two." These were consorts, whose minds were so perfectly united, that at a distance they appeared like one angel. We have, therefore, only to suppose that the two angels seen at the sepulchre, according to the gospel of Luke, were conjugial partners, who, when seen further off, would appear as one. Both accounts, therefore, are true, and perfectly reconcilable with each other; — one Evangelist being inspired to record their more remote appearance, and the other their appearance when nearer seen.

angels in shining garments. (See *Conjugial Love* n. 19, 136, 137, 266—*Mem. Relations.*)

Again: it is recorded, that, when the Lord drew near to the two disciples as they were communing together on their way to a village called Emmaus, "their eyes were holden that they should not know Him." (Luke xxiv. 16.) And afterward, while He sat at meat with them, it is said, "And their eyes were opened and they knew Him." (v. 31.) Now can it be supposed that their *natural* eyes are here meant? If so, then it follows that the disciples must have been traveling, talking, and eating together in the first instance, *with their natural eyes shut* — a conclusion too absurd, one would suppose, for any rational mind to adopt.

Once more. We read in the book of Kings, that, when the King of Syria sent "horses, and chariots, and a great host" to Dothan, to fetch to him Elisha the prophet, and "the host compassed the city both with horses and chariots," the servant of Elisha, being greatly alarmed, "said unto him, Alas, my master! How shall we do?" And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Kings vi. 15, 16, 17.)

It is difficult to conceive how language could be so framed as to teach more clearly than this does, not only that men *have* spiritual senses, but that these senses have actually been *opened* in persons while living in the flesh; and that, when opened, they could see things in the spiritual world, which were not discernible by the bodily eye. Elisha saw (with his spiritual eyes, of course) the multitude of the heavenly host that were with him; but his servant did not see them until the Lord opened his eyes; and then he "beheld the mountain full of horses and chariots of fire round about Elisha." *

With those who acknowledge the Scripture to be indeed the Word of God, I think that the question with regard to man's having spiritual senses, and the *possibility* of their being opened in

* This appearance agrees well with the things which Swedenborg relates, as having been seen by him when his spiritual sight was opened. Thus in *Conjugial Love* (n. 266) he speaks of seeing "two angels carried in a fiery chariot and taken up into their own heaven." (See also *Mem. Rel.* n. 42.)

him during his life in this world, must now be placed beyond all doubt. Without admitting this fact, we know of no rational mode of explaining many things which are recorded in Scripture, some of which have been noticed. But granting this, together with what Swedenborg says concerning the spiritual world, and all the visions recorded in the Bible admit of an easy explanation. We have only to suppose that the spiritual senses of the beholder were for the time opened, and that the things then presented to his view were actually in the spiritual world, and the whole becomes plain, and easy to be understood; for "The world of spirits and the heavens," says Swedenborg, "are full of representatives, such as were seen by the prophets, and of so grand a kind that if any one's sight were opened, and he could look into those worlds, though but for a few hours, he could not but be astonished."—A. C. n. 1521.

And we shall find, upon careful examination, that the *Memorabilia* of Swedenborg are not a whit more strange or incredible than the visions recorded in the Bible. Any one who really believes the latter, may easily believe the former likewise. Indeed these *Memorabilia* explain and illustrate, not only the visions, but many other things which we find in the Scripture, and which, without them, were "hard to be understood." And those who profess the religion of Christ, and who yet ridicule (as many do) the idea of Swedenborg's having had his spiritual senses opened—who scoff at his Memorable Relations—who regard his alleged intercourse with the spiritual world as, of itself, evidence of his insanity, and as affording sufficient grounds for rejecting, *without examination*, all that he has written, are probably not aware of the length to which their logic would lead them. For if their derision be not misapplied, and their conclusion be legitimately drawn from the premises—if the fact of this man's alleged intercourse with the spiritual world be sufficient to prove him insane, and to warrant them in rejecting what he has written as necessarily a delusion and a lie—then let them be consistent and employ the same mode of reasoning when they come to the Sacred Scripture; and they will find themselves calling the Apostles insane, and the Prophets insane—sneering at, and ridiculing, many portions of God's Word, and rejecting it all as a fable.

Men now-a-days scoff at visions, as things that belong only to the vulgar and superstitious. But this is because there is so little faith in the reality and presence of the spiritual world, or indeed in any thing spiritual in man. Once it was not so. Once it was

cause of bitter lamentation that Zion's prophets had no vision from the Lord. (See Lam. ii. 9.) Once a wise man said, "Where no vision is, the people perish." (Prov. xxix. 18.) Once it was deemed a privilege, and evidence of peculiar goodness of heart, and soundness of head, to have a vision—a privilege which those who "hate the good and love the evil" could not enjoy. "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him: Therefore night [shall be] unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets and the day shall be dark over them." (Micah iii. 5, 6.) On the other hand it is promised, that, in the day when the Lord shall pour out his spirit upon all flesh, "your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions." (Joel ii. 28.)

Upon the whole, therefore, we find so much evidence in the Scripture going to prove that man has spiritual senses, and that these have actually been opened during his life upon earth, that I cannot well conceive how any one who receives the Bible as the Word of God, can reject the writings of the New Church, simply upon the ground of the alleged visions which these writings contain. For if this be a sufficient reason for rejecting these writings, then why not sufficient for rejecting the Sacred Scripture also.

Having now shown that the opening of Swedenborg's spiritual senses and his alleged intercourse with the spiritual world, are among things *possible*, I shall proceed in the next lecture to consider whether it be *probable*; that is, whether the things which he has related concerning the other world be of such a nature—so consistent with themselves, with enlightened reason, with the rest of his writings, and with the Sacred Scripture, as to establish a high degree of probability in regard to their truth. Meantime I would remark, that these Memorable Relations are not to be regarded merely as things strange and curious, useful only as food for the gratification of an inordinate love of the marvelous. Not only are they full of angelic wisdom, but they are highly important on other accounts. They serve as guards to prevent those from approaching and becoming acquainted with the truths of the New Church, who are in states to profane them. They are like the cherubim placed at the entrance of the garden of Eden, to keep the way of the Tree of Life: while, to those who receive the Heavenly Doctrines with

affection, these Relations impart a deeper sense of the reality and presence of the spiritual world. They give to all our conceptions of that world a vividness, which we could not have had without them. They contain, as it were, practical illustrations of the laws both of heavenly and of infernal life. They are a description of that world whither we are all going, and where we are to dwell forever,—furnished us by one who gives ample evidence that he has himself been there, and describes truly what he heard and saw. Do we read with profit and delight the accounts that travelers give of foreign lands which we may never visit, and yet receive no pleasure, and derive no profit, from authentic accounts of that world which is to be our eternal dwelling place?

Upon this subject Mr. Noble, in his powerful Appeal in behalf of the views of the Eternal Word as unfolded in the writings of the New Church, has the following sensible remarks, which may form an appropriate conclusion to this lecture.

"If the accounts of travelers in distant countries are read with delight; if even the minute occurrences which happened on the journey to the travelers themselves, and the familiar anecdotes by which they illustrate the manners of the people and the character of the place, are found to possess great interest, though we never expect to visit those countries ourselves; what delight ought to attend the perusal of an authentic account of that eternal country to which we are all hastening, and with what interest should we hang over a favored traveler's detail of the familiar incidents which are there constantly occurring, and in which we must, ere long, be called to take our share! That a special traveler should be empowered to communicate such information, by no means exceeds, we have seen, the bounds of rational credibility, nor even of probability. The possibility of it is abundantly evinced by the narratives of Scripture; and the facility of it is demonstrated by the views of man's constitution, and of the laws of the spiritual world, discovered in the writings of Swedenborg. Indeed, many divines and philosophers have seen that man is by creation a subject of both worlds, the spiritual and natural. If by his spirit he belongs to the spiritual world, and he has a spirit within him while he lives in the body, it cannot be difficult for Him who is the Author of both to open the senses of his spirit even while he lives in the body; he must then be at once perceptible amid the objects of the spiritual world, in the same manner as he will be after death; and accordingly, we have seen, it was thus that views of the spiritual world have been vouchsafed to prophets and others. Is it at all surprising then, that such an opening of the spiritual sight should take place in an extraordinary manner, with one individual, at the era of the Lord's second

coming? Most people believe, that in the primeval ages of the world man lived in perpetual society with angels; and it was not till he had far descended in degeneracy, that it came to be the character of "angel visits" to be "few and far between;" and most people believe also, that in the latter ages of the world such communications will be restored, and angels will again be closely associated with men; is it then at all unreasonable to expect, that, as preparatory to such a state, should it be the purpose of Providence to produce it,—or in lieu of it, should that be without the provisions of the Divine Economy,—some distinct, accurate, precise, and even familiar knowledge, respecting the eternal world, its appearances, its inhabitants, and its laws, should be communicated, through the instrumentality of one commissioned herald, to beings who belong to it, in part, even now, and are soon to belong to it altogether? When man's former state, and his still unaltered nature as a subject of both worlds, are reflected on, the wonder surely is, that the world of which his better part is a native and a denizen should ever have become so shut out from him, and all particular knowledge respecting it so utterly lost,—not that they should again be restored: and when could their restoration be more appropriately in place, than among the blessings attendant on the second coming of the Lord, and consequent upon the performance of the last judgment? Whilst then there is so much to give probability on this subject to the statement of Swedenborg, and nothing which, fairly estimated, detracts at all from their credibility; whilst all the particulars advanced, when their causes are understood, are found to be in the strictest agreement both with Scripture and Reason; they surely may be pressed upon the candid and reflecting as in the highest degree worthy of their attention, because conveying information of the highest interest to man as an immortal."

LECTURE XII.

SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD, AND HIS MEMORABILIA.

"They came, saying that they had also seen a vision of angels."—*Luke xxiv. 23.*

In the last lecture it was shown from the Sacred Scripture, that men of former times had spiritual senses, which could be opened, and actually *were* opened, during their abode in the natural world. The inference, therefore, is unavoidable, that men now-a-days have these senses also, and that they are susceptible of being opened, whenever the Lord in his wisdom sees a fit occasion for it. Thus the possibility of Swedenborg's intercourse with the spiritual world, and of his having actually seen and heard the things recorded in his *Memorabilia*, is established upon the highest authority.

I come now to consider the question of the *probability* of his alleged intromission into the spiritual world. And, in order to settle this question fairly, we should first endeavor to learn the true meaning of his Memorable Relations—learn how they are to be understood. And having done this, we should next consider whether they are rational; that is, whether they are consistent with other parts of his writings, with the Sacred Scripture, and with all that we know of the order of Providence, and of the nature, constitution, and laws of the human soul. We should not consider it wise or right for a man, wholly uninstructed in the truths of Revelation, to open the Bible, say at the 10th chapter of Ezekiel, or at the 9th chapter of the Revelation, and, understanding those visions according to their literal sense, to infer from the strange things there recorded, that the Bible is a book of silly fables, and all its believers insane men, or, at best, men with the organ of *marvelousness* unduly developed. We should feel warranted in saying that this were a rash conclusion, and one deduced from quite insufficient data. We should tell such a man that he ought to make himself better acquainted with the contents of this book generally—with the external and internal evidences of its divine origin—before he permits himself to pronounce such an opinion concerning the Bible. Yet (strange to tell!) this is precisely the course pursued by many professing Christians with regard to the writings of Swedenborg. Without making themselves

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familiar with his writings generally, and from some things in his *Memorabilia* which they may have read or heard of, but which *they do not rightly understand*, they presume to sit in judgment upon these writings, and to pronounce them all visionary and foolish. This, certainly, is neither wise nor just.

Let us then endeavor, first, to learn if we can, how these *Memorabilia* are to be understood. And this is clearly taught by Swedenborg himself. In the True Christian Religion (n. 794) we are told "that all things which are seen in the spiritual world are created in a moment by the Lord, as houses, paradises, food, and other things; and that *they are created for correspondence with the interiors of the angels and spirits*, which are their affections and thoughts thence."

In another part of the same work, the author tells us, that when he was meditating on the creation of the universe, with his spiritual sight opened, an angel came to him and said:

"I will now show you how animals and vegetables of every kind were produced by God.' And he led me along into a large green field, and said, 'Look around.' And I looked around, and saw birds of the most beautiful colors, some flying, some perching upon the trees, and some upon the ground, plucking little leaves from the roses; amongst the birds were also doves and swans. After these things vanished from my sight, I saw, not far from me, flocks of sheep with lambs, and of goats and kids; and round about those flocks, I saw herds of cows and calves, and also of camels and mules; and in a certain grove, stags with high horns; and also unicorns. After these things were seen, he said, 'Turn your face toward the east.' And I saw a garden, in which were fruit-trees, as orange-trees, citrons, olives, vines, fig-trees, pomegranates, and also shrubs, which bore berries. Afterward he said, 'Look now toward the south.' And I saw fields of grain of various kinds—wheat, oats, barley, and beans; and round about them, beds of roses, exhibiting colors beautifully variegated; but, toward the north, groves full of chestnut-trees, palm-trees, linden-trees, plane-trees, and other trees, all in the richest foliage. When I had seen these, he said, 'All those things which you have seen are correspondences of the affections of the love of the angels, who are in the vicinity.' And they told me to what affections every thing corresponded; and, moreover, that not only those things, but also all the other things which are presented to our eyes as objects of sight, are correspondences; such as houses, and the furniture in them, tables, and meats, and clothes, and also coins of gold and silver, as also diamonds and other precious stones, with which wives and virgins in heaven are adorned. 'From all these things, we perceive what each one is, as to love and wisdom. Those

things which are in our houses, and serve for uses, constantly remain there; but to the eyes of those who wander from one society to another, such things are changed according to consociation. These things have been shown to you, in order that you might see the whole creation in a particular type; for God is Love itself and Wisdom itself; and the affections of his love are infinite, and the perceptions of his wisdom are infinite; and of these, all and every thing that appears upon the earth are correspondences; thence are birds and beasts, thence trees and shrubs, thence corn and other grain, thence herbs and grass of every kind; for God is not extended, but still He is in the extense every where; thus in the universe from its firsts to its lasts; and because He is omnipresent, such correspondences of the affections of his love and wisdom are in the whole natural world; but in our world, which is called the spiritual world, there are similar correspondences with those who receive affections and perceptions from God; the difference is, that such things, in our world, are created by God instantaneously, according to the affections of the angels; but in your world, they were created in like manner at the beginning; but it was provided, that, by generations of one from another, they should be perpetually renewed, and thus that creation should be continued. The reason why creation, in our world, is instantaneous, and in yours continued by generations, is, because the atmospheres and earths of our world are spiritual, and the atmospheres and earths of your world are natural; and natural things were created that they might clothe spiritual things, as the skin clothes the bodies of men and animals, and the rind and bark clothes the trunks and branches of trees, the *maters* and *meninges* the brain, the coats the nerves, and the delicate membranes the nervous fibres, &c. Thence it is, that all those things which are in your world are constant, and constantly return every year.'

" After this we talked upon various subjects, and at last concerning hell; as that no such things as are in heaven appear there, but only the opposites; since the affections of their love, which are the lusts of evil, are opposite to the affections of the love in which the angels of heaven are. Wherefore, with those in hell, and generally in their deserts, there appear birds of night, as bats and various kinds of owls, and also wolves, leopards, tigers, rats, and mice; moreover, venomous serpents of every kind, such as dragons and crocodiles; and where there is any spot of grass, there grow briars, nettles, thorns and thistles, and some poisonous plants, which at times vanish, and then appear only heaps of stones, and bogs in which frogs croak. All these things are also correspondences, but as was said, correspondences of the affections of their love, which are the lusts of evil.—*T. C. R. n. 78—Mem. Rel.*

Again, in the *Apocalypse Explained*, n. 1212 :

" Vegetables in the heavens appear according to the affections of

the angels, and also represent those affections, insomuch, that in them, as in their types, the angels see and know their own affections as to their nature and quality; they are also changed according to the changes of the affections. In the heavens there appear beautiful animals, and similar vegetables; but in the hells noxious animals, and vegetables also similar; and angels and spirits are known, and their qualities distinguished, from the appearances of the animals, and in like manner from the appearances of the vegetables; there is a planetary concordance with their affections, and so much so, that an animal can be changed into a concordant vegetable, and a vegetable into a concordant animal. The angels of heaven know what principle or affection is represented in one and the other; and I have heard, and also perceived, that it is similar in both cases. It has also been granted me to know manifestly the correspondence not only of the animals but also of the vegetables with the societies of heaven, and with the societies of hell, thus with their affections, for societies and affections in the spiritual world make one. Hence it is that so frequent mention is made in the Word, of gardens, groves, forests, trees, likewise of various plants, and that they there signify spiritual things according to their origins, all of which have reference to affections."

Again, in the treatise on Heaven and Hell, n. 170–175 :

" The man, who thinks only from natural light, cannot comprehend that there is anything in heaven similar to what is in the world, and this because from that light he had thought and confirmed himself, that the angels are only minds, and that minds are, as it were, ethereal spectres, and hence that they have not senses as man has, thus neither eyes, and if not eyes, neither objects of sight; when yet angels have all the senses that man has, yea, much more exquisite; the light also, by which they see, is much brighter than the light by which man sees.

" But the things which appear in the heavens, although for the most part they are similar to those which are on the earth, still they are not similar as to essence; for the things which are in the heavens exist from the sun of heaven, and those which are on the earth from the sun of the world; the things which exist from the sun of heaven are called spiritual, but those which exist from the sun of the world are called natural.

" The things which exist in the heavens do not exist in the same manner as those which exist in the earths. All things in the heavens exist from the Lord, according to the correspondences with the interiors of the angels; for the angels have both interiors and exteriors: the things which are in their interiors, all refer to love and faith, thus to the will and understanding; for the will and understanding are their receptacles; but the exteriors correspond to the interiors.

"Since all things which correspond to the interiors also represent them, therefore they are called REPRESENTATIVES ; and because they are varied according to the state of the interiors with them, therefore they are called APPEARANCES ; although the things which appear before the eyes of the angels in the heavens, and are perceived by their senses, appear and are perceived as much to the life as the things which are on the earth appear to man ; yea, much more clearly, distinctly, and perceptibly. The appearances which are thence in the heavens, are called *real appearances*, because they exist really : there are also given appearances not real, which are those things which indeed appear, but do not correspond to the interiors ; but of these in what follows.

"To show what those things are which appear to the angels according to correspondences, I will here adduce one thing for the sake of illustration. To those who are in intelligence, there appear gardens and parades, full of trees and flowers of every kind ; the trees there are planted in the most beautiful order, combined into arbors, through which are arched entrances, and around which are walks ; all of such beauty that they cannot be described. Those who are in intelligence also walk there, and gather flowers, and weave garlands, with which they adorn infants : there are also species of trees and flowers there, no where seen nor given in the world : on the trees also there are fruits, according to the good of love, in which the intelligent are. They see such things because a garden and a paradise, and also fruit-trees and flowers, correspond to intelligence and wisdom. That such things are in the heavens, is also known in the earth, but only to those who are in good, and who have not extinguished in themselves the light of heaven by natural light and its fallacies ; for they think and say, when speaking of heaven, that such things are there *as the ear hath not heard, nor the eye seen.*"

One thing, which can hardly fail to strike the mind of every person on first reading these passages, is the author's perfect consistency. They are taken, as will be seen, from different works, between the publication of which, some years intervened. And although the language varies, the same idea or principle is repeated in each.

From these extracts, as well as from other parts of his writings, we learn that all things which appear in the spiritual world are spiritual, because from a spiritual origin ; and that the things which appear in the heavens represent, by correspondence, the affections and consequent thoughts of the angels ; and those which appear in the hells, the affections and consequent thoughts of the devils ; and that thus both angels and devils behold in the objects

around them the types of their own affections. The things without them correspond perfectly to the principles of life within them, and are the effigies or forms of those principles. The angels, therefore, because their affections are pure and innocent, behold around them most beautiful and magnificent things, which are the representative images of their good affections. The devils on the contrary are surrounded by hideous and offensive objects, because these are the correspondent forms of their evil loves. It is elsewhere taught by Swedenborg, that the angels are delighted with the paradisaical things around them, because they are principled in genuine love and intelligence, and thus have the soul of those things within them. He says that he once heard an angel, who was instructing certain ones that had lately entered the spiritual world about heavenly joy, say : "that they (*i. e.*, the magnificent things of heaven) are not external paradisal delights, unless these are attended with internal paradisal delights : external paradisal delights are only of the senses of the body ; but internal paradisal delights are delights of the affections of the soul ; and if the former be without the latter, there is in them no heavenly life, because *there is no soul in them* ; and every delight without its corresponding soul continually grows more languid and faint, fatiguing the mind more than labor. There are everywhere in heaven paradisal gardens, from which the angels derive joy, and so far as within it is delight of the soul, so far the joy is to them joy." (C. L. n. 8.) And thus, as our author says in another place, "every one who becomes an angel carries his own heaven in himself, because he carries with him the love of his own heaven."

We also learn from the extracts that have been made, that things change in the spiritual world, according as the affections and thoughts of its inhabitants change ; so that, in the heavens, on account of the change in the states of the angels, there is a change in the appearance of the objects around them, corresponding to that pleasing variety which is caused by the changes of the seasons in mild latitudes upon earth. And thus it is a law of divine order in the spiritual as well as in the natural world, that "seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." "These changes," says Swedenborg, "are for this end, that man may be more and more perfected, and and thereby may be rendered more and more happy. Such changes take place in the regenerate man, not only during his life in the body, but also when he comes into the other life ; for without

changes, as it were of summer and winter as to things of the will, and as it were of day and night, as to things of the understanding, he is never perfected and rendered more happy. These changes, however, in another life, are like the changes of summer and winter in the temperate zones, and like the changes of day and night in the spring season."—*A. C. n.* 935.

We thus find that the law of correspondence between internal and external things, which is the same as between cause and effect, is beautifully exemplified in the accounts which Swedenborg, in his *Memorabilia*, has given us of things in the spiritual world. And if this be a fixed and eternal law of order, as I endeavored to show in a former lecture, it ought to prevail in the spiritual as well as in the natural world. And inasmuch as that world is above, or interior to the natural, we ought there to find the most complete exemplification of this law.

It appears perfectly reasonable, too, that the things round about angels and spirits should correspond to the state of their minds, and be the exact representative images of their affections. Indeed, there is something that we all have experienced in this natural world, which may be regarded as an approximation toward the same thing. Every one knows how the world without him *appears* to change its aspect, according as the world within him changes. When the bosom glows with sweet affections, the face of nature is redolent with smiles and beauty, and everything seems full of gladness. But when the soul is sad and gloomy, the same bright face of nature scowls, and all things wear a mournful aspect. Truly the poet sings :

"The rill is tuneless to his ear, who feels
No harmony within ; the south wind steals
As silent as unseen among the leaves.
Who has no inward beauty, none perceives,
Though all around is beautiful.—

* * * * *

Turn where thou wilt, thyself in all things see
Reflected back."—

But on account of the greater fixedness of things in the natural world, this outward change, produced by a change in the state of our own minds, is only apparent, not absolute, as it is in the spiritual world.

It has been repeatedly said in the course of these lectures, that

the Sacred Scripture contains an internal sense and is composed throughout according to correspondences. Therefore every natural object and event mentioned in Scripture, is the ultimate of some spiritual principle or law with which it corresponds. Taking this in connection with what Swedenborg has said concerning correspondences and representatives in the spiritual world, we arrive at a most beautiful method of verifying the truth of his *Memorable Relations*; or of establishing, at least, so high a degree of probability with regard to their truth, as amounts to absolute certainty. And I can no more conceive how a man can become acquainted with the law of correspondence, and learn sufficient of the internal sense of the Scripture as developed by this law, to enable him rightly to understand the *Memorable Relations*, and then doubt the truth of these Relations, than I can conceive how an inhabitant of some other planet could become acquainted with the laws of nature, or the principles of natural philosophy which have been developed on our earth, and then doubt the *facts*, from the observation of which these laws or principles have been deduced, and upon which the philosophy rests. So completely do the *Memorable Relations*, and the spiritual sense of the Scripture as developed by the Science of Correspondences, agree together, that they mutually strengthen and confirm each other. I will endeavor to make this plainer by means of a few illustrations.

It is to be observed that the *Memorabilia* of Swedenborg are a collection of facts, apparently without any order, and gathered according to his own account, from actual observation of things in the spiritual world. And we are told that all outward things belonging to that world are correspondences;—that they correspond to the interior things, appertaining to the minds of spirits and angels. We are also told that every natural thing mentioned in the Scripture, corresponds to something spiritual belonging to the mind, and therefore has an internal or spiritual sense. Now let us see whether the persons in the spiritual world, in whose vicinity, according to Swedenborg's Relations, there appeared certain objects, are invariably described as being of that quality, which he has elsewhere given as the internal sense of those objects, when they are mentioned in Scripture. For, according to the extracts already given in this lecture, we see that such should be the case, if the *Memorable Relations* be true. And we shall find, on careful examination, that this is really so, in such a degree, too, as utterly to preclude the possibility of either imposture or delusion.

On referring to the Dictionary of Correspondences, compiled from the theological works of Swedenborg, we find it said that *owls* denote truths falsified, and *bats* denote nearly the same thing. But neither truth nor falsity hath any existence out of, or abstracted from, persons. Consequently both *owls* and *bats* correspond to, and thence signify, the states of mind of those who have so confirmed themselves in error, that they have at length come to see the false as the true—to see darkness as light. Such persons often think they perceive truth even more clearly than others. But it is not the light of genuine truth by which they see, but of truth falsified, which is the light of infatuation. Speaking of such persons, Swedenborg says :

"The falses of their faith do not indeed appear before them as darkness, that is, as falses, but they appear to them as if lucid, that is, as if they were truths, after they have confirmed themselves in them; but nevertheless while they are viewed from the light of heaven, which discovers all things, they appear dark. The reason why they do not appear to themselves to be in darkness, but in the light, although they are in falses, is because their falses, after confirmation, appear to them as truths; hence comes their light, but it is the light of infatuation, such as is the light of the confirmation of what is false. This light corresponds to that to which owls and bats owe their light, to whom darkness is light and light darkness, yea to whom the sun itself is thick darkness."—*A. R.*, 695.

Nothing could be more reasonable than this. We know that men, through a blind surrender of their understanding in the first instance, may at length confirm themselves in false doctrines to such a degree, that these doctrines will *appear to them* true, and true doctrines will *appear to them* false. How often do men become so confirmed in the doctrines of the tri-personality of God, vicarious atonement, and justification by faith alone, as to see these falsities as truths, by a kind of fatuous light; and whatever is contrary to them appears as darkness. Hence the great danger in blindly surrendering one's understanding to his faith !

Now, because *owls* and *bats* correspond to persons who are in the state of mind just described, therefore, whenever they are mentioned in the Scripture, they signify such persons, or such mental states. Hence in Isaiah (ch. xxxiv.) it is said with reference to the church destroyed by falsifying the truth, that it shall be "a court for *owls*" — that "the screech-owl also shall rest there," and "there shall the great owl make her nest;" which words denote that there will be in the church, at the time of its consummation,

persons who have falsified the truth, and have confirmed themselves in falsities. Again it is said: "In that day a man shall cast his idols of silver and his idols of gold, which they have made, each one for himself to worship, to the moles and to the bats." (ii. 20.) It is plain that this cannot be understood in its literal sense. *The idols of silver and gold* denote various false doctrines ; *which they have made each one for himself to worship*, denotes their origin in man's self-derived intelligence, and his adoring love of them ; and by their being *cast to the moles and to the bats*, as in the last days of the Old and the commencement of a New Church, is denoted that these doctrines will be permitted to remain with all who have become so confirmed in them as to see the false as the true; but will be utterly rejected by those whose minds are not closed against the truth through a confirmation of the false.

Now, according to what has been said of the law of correspondence, and of the appearances in the spiritual world, which are all determined by this law, we should expect that owls and bats, on account of their correspondence, would be seen in the vicinity of persons who have confirmed themselves in false doctrines to such a degree that they appear to them true. Accordingly, we are told in one of Swedenborg's *Memorabilia*, that he once saw in the spiritual world certain persons called CONFIRMATORS, who maintained that nothing is true but what man makes true—that they were able to confirm opposites—that they could make it true that light is darkness and darkness light, and could prove that a crow is white. And at the close of the Relation the author tells us, that as he looked toward the assembly where the confirmators were standing, and the crowd around them were shouting, *O how wise!* "Behold a dusky cloud covered them over, and in the cloud *owls and bats* were flying." A *dusky cloud* denotes the Word as it is in the sense of the letter, with those who have confirmed themselves in falses. (*See A. R.*, n. 24.)

The things here seen by Swedenborg, then, were just what we should have expected—precisely what *ought* to have been seen, according to the immutable law of correspondence, when we consider the quality or state of mind of the persons here described. The owls, bats, and the cloud in which they were seen flying, were all of them correspondences, and thence appearances of those persons' thoughts. And nothing, certainly, could be more reasonable, than that the confirmations of falsities to such a degree that they appear as truths, should be represented in the spiritual world

under the forms of birds of night, whose eyes are illumined by a fatuous light within, from which they see objects in darkness, and think their darkness light. For such fatuous mental light is with those who confirm falses until they *appear to them* as truths, and are therefore said and believed to be truths.

Again : Swedenborg tells us that there are zones and climates in the spiritual world, but that the state of temperature wherein each one lives, corresponds to his own internal state, or to the quality and degree of his love. If one has much love of a heavenly quality, then he is in a state of spiritual heat to which natural heat corresponds : and if he has but little of heavenly love, then his state is one to which natural cold corresponds—he is spiritually cold. Indeed almost every one has a perception of the correspondence of natural with spiritual heat and cold ; so that nothing is more common than for people to pray that God would *warm* their hearts with love ; and in familiar discourse, too, it is often said of one who has much affection, that he is *warm-hearted*, and of another who has but little affection, that he is *cold-hearted*. Hence the Lord says to the Church of the Laodiceans, “I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth” (Rev. iii. 15, 16) : where *cold* and *hot* evidently have a spiritual signification, being predicated of the Church. But these words, like most others which occur in the Scripture, are sometimes used in an opposite sense, in which they signify infernal heat and cold, or the loves and hatreds of hell. Those who are much in the evil of self-love, are in this opposite kind of spiritual heat, which in the Word, is called *hellfire* ; and those who are in hatred toward the neighbor, or in no charity, and at the same time in false doctrines, are in this opposite kind of spiritual cold.

Now since the zones of the earth differ in respect to temperature, it is manifest that they also should correspond to the different states of man as to love. Those regions which are furthest from the equator, or furthest from the sun, since they are the coldest, ought to correspond to the states of least love or charity ; and in a bad sense, they ought to denote the state of mind with those who are in false doctrines and at the same time in no charity. Such persons might be said, in the spiritual sense, to dwell far at the north—in the frigid zone—because their state is a frigid one. And if all things in the spiritual world correspond to the states of

those there, as Swedenborg says, then we should expect that such persons, seen in the spiritual world, would appear to be dwelling in a frozen region, because this would correspond to their internal state. This is a rational view of the subject.

And on turning to the Dictionary of Correspondences, we find that the *north*, in a bad sense, corresponds to, and signifies, the state of those who are in hell, or who are in falses of faith, and consequently in no charity. (See *Ap. Ex. n.* 817, and *A. C. n.* 3708.) When used in the Word in this sense, according to Swedenborg, it denotes a state of spiritual obscurity and coldness, such as those are in who have not lived a life of charity, — who have been indolent about spiritual things, and indifferent in regard to truth. Accordingly, in one of his *Memorabilia*, the author speaks of seeing some such persons in the spiritual world, who were in a false faith and without charity, consequently who were in a frigid state of mind. And he describes the country where they lived, as being bound up with ice, and covered with snow, and all the waters congealed. And on the day of their worship, he says that he saw some engaged in *digging away the snow* around their temple, and preparing an entrance for the worshipers. And their temple was illuminated with lamps and candles. *Lamps* and *candles*, in a bad sense, denote the lumen of self-intelligence.—*T. C. R. n.* 185.

Here again we have a complete exemplification of the immutable law of correspondence.

Again : we learn from the Dictionary of Correspondences, that by a *mill*, and *grinding at a mill*, when used in a good sense, is denoted examination and confirmation of spiritual truth from the Word ; but in the opposite and bad sense, it denotes the mental operation in those who labor to collect passages from the Word, in order to confirm doctrines that are false. Hence the Lord, speaking of the consummation of the age, or end of the first Christian Church, says : “Two women shall be grinding at the mill ; the one shall be taken and the other shall be left.” (Matt. xxiv. 41.) “By the two women grinding at the mill,” says Swedenborg, “are meant those who confirm themselves in truths, and those who confirm themselves in falses from the Word ; they who confirm themselves in truths, are meant by her who shall be taken, and they who confirm themselves in falses, by her who shall be left.”—*Ap. Ex. n.* 1182.

Now, agreeably to the great law of correspondence, we should

expect, from the internal sense here given of *grinding at a mill*, that the operation of the minds of those in the spiritual world, who are engaged in collecting passages from the Word serviceable to confirm their doctrine, would be heard at a distance as the sound of a mill. Accordingly our author tells us, in another of his *Memorabilia*, that he once heard, in the spiritual world, a sound like that of a mill; and it was in the northern region of it.

"Wherefore," he says, "I went up to the place where the sound was heard, and when I was near, the sound ceased; and then I saw a kind of arched roof above the ground, the entrance to which was through a cave; and on seeing which, I descended and entered; and behold there was a vault in which I saw an old man sitting amongst books, holding before him the Word, and searching in it for things serviceable for his doctrine. Little scraps of paper lay around, or which he wrote what was serviceable to his purpose. I inquired first concerning the books around him. He said that they all treated concerning **JUSTIFYING FAITH**. And he added that in various points they differ, but in the article concerning justification, and salvation by faith alone, they all agree. Afterward he said that he was now collecting from the Word this first article of justifying faith, that, God the Father fell out of favor toward mankind on account of their iniquities; and that, therefore, in order to save men, there was a divine necessity that satisfaction, reconciliation, propitiation, and mediation, should be made by some one, who should take upon himself the sentence of justice, and that this could not possibly have been done but by His only Son; and that, after this was done, a way of access was opened to God the Father for his sake."—*T. C. R.* n. 164.

In this, as in the other instances, the law of correspondence is beautifully exemplified. The sound that Swedenborg heard, was precisely what might have been anticipated, when we reflect upon the occupation of the person here mentioned, and upon the spiritual sense of *grinding at a mill*, as given by the author himself in his exposition of the text wherein it occurs.

Again: we learn from the Dictionary of Correspondences, that *sheep* correspond to, and thence signify, the goods of charity, or all persons who are in the good of charity and thence in faith. Consequently they denote all those, in whose minds faith and charity are so united as to form a one. But *goats* correspond to, and thence signify, those who separate charity from faith, or who believe that truth alone, without a life according to it, will save man. Such are those who believe in the doctrine of justification by faith alone.

That sheep and goats have this spiritual signification when mentioned in the Word, is manifest from many passages. Thus the Lord, who is Goodness itself, and the source of all good in angels and men, says: "I am the good shepherd: the good shepherd giveth his life for the sheep." (John x. 11.) And again: "I lay down my life for the sheep. My sheep hear my voice and I know them, and they follow me." (v. 15, 27.) It must be evident to all, that *sheep* cannot here be understood in the literal sense. And that they signify all persons who are in charity or the good of life—that is, all who live according to the truth of the Word—is manifest from the Lord's saying, "My sheep hear my voice, and I know them, and they follow me." To *hear the Lord's voice* evidently means to give attention to the truth of his Holy Word; and *to follow Him* signifies to do the truth:—to shun evils, or fight against and resist infernal spirits, as he did while glorifying the Human:—thus it is to "follow Him in the regeneration."

In another place we read of two classes of persons, one of which was in the good of charity or neighborly love, and the other not so. And of these two classes of persons it is said: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth the sheep from the goats: and He shall set the *sheep* on his right hand, but the *goats* on the left. Then shall the king say to them on the right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Then shall He say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 31–42.) That the *sheep* here mentioned denote those who do good according to truth, thus all in whom charity and faith are united, and the *goats* those who are not in the good of life, thus all who are in faith separate from charity, is very evident from the deeds of charity mentioned in the context, which, it is said, the *sheep* had performed, but the *goats* had not.

It is, therefore, plain that sheep and goats, when mentioned in the Scripture, have the spiritual signification which Swedenborg has given to them. And from what has been said of correspondences and representatives in the other world, we should expect that the interiors or affections of the first class of persons above described, would sometimes appear there under the external form of

sheep; and the interiors of the other class, under the form of *goats*. This *ought* to be the case, if these words have the spiritual meaning which Swedenborg has given to them, and if what we have said of correspondences in the spiritual world be true.

Accordingly our Seer relates, that he once saw in the spiritual world two flocks, one of *GOATS*, and the other of *SHEEP*. "Wherefore," he says, "I approached toward them, and as I drew near, the likenesses of animals disappeared, and instead of them were seen men. And it was shown that they who formed the flock of goats, were those who had confirmed themselves in the doctrine of justification by faith alone; and they who formed the flock of sheep, were those who believed that charity and faith are one, as good and truth are one." (*A. R. Mem. Rel.* n. 416.) From the conversation which then followed, it is manifest that they were of such a character; that is, that one class, who were at first seen under the representative image of a *flock of goats*, were in faith alone; and the other class, whose interiors were representatively exhibited as *sheep*, were in faith united with charity. And here we have another exemplification of the unalterable law of correspondence.

Again: our author tells us in various parts of his writings, where he unfolds the spiritual sense of the Word, that *virgins* correspond to, and signify, those who have a genuine affection for truth; that *fountain* corresponds to the interior truth of the Word; hence *drinking at a fountain* corresponds to the reception of this interior truth into the mind; and *roses* correspond to the delightful state of mind in which those are, who love to receive and live according to the interior truths of wisdom. The correspondence of these words may also be learned from the Dictionary of Correspondences. Accordingly, in one of his *Memorabilia*, Swedenborg speaks of some women, who had an affection for the interior truths of wisdom, and were delighted with them; and he says, that he at first saw them "*sitting upon a rose-bed at a certain fountain, drinking water.*" And when he approached them and made inquiry whence they were; "they said, We are wives, and are here conversing together concerning the delights of conjugal love; and from much confirmation we conclude, that those delights are also *delights of wisdom*; which answer (says Swedenborg) so delighted my mind, that I seemed to myself to be in the spirit, and thence in perception more interiorly and brightly than on any other occasion before."—*C. L.* n. 293.

Again: Swedenborg often says, in his expositions of the internal sense of the Word, that *garments* correspond to the truths of faith which clothe the goods of charity, or to the thoughts which clothe affections; for a man's thoughts are always in agreement with his loves. They are the garments with which his affections clothe and adorn themselves. Thus it is written in Isaiah: "Put on thy beautiful garments, O Jerusalem, the holy city" (lii. 1); and in the Revelation: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (iii. 4): where garments evidently denote the truths of faith; and they who have not defiled their garments denote those who have not profaned truths. Accordingly, in a certain Memorable Relation, we are told that "splendid garments interwoven here and there with threads of gold" were presented to certain persons, who thought and spake truly concerning the Divine Trinity in the Lord Jesus Christ. And the angel who presented them said, "Receive ye THE WEDDING GARMENTS." (*T. C. R.* n. 188.) These splendid garments were correspondences of their thoughts. Their receiving them, therefore, was a thing of divine order. No others could have been given or received, because no others would have been correspondent. And here again we see perfectly exemplified the immutable law of correspondence.

Swedenborg says, that, when the angels are in discourse upon any subject, their ideas and discourses are often exhibited *representatively* to those in the world of spirits, who are beneath, or in a more external state. And whenever they are thus exhibited, we find that the external forms under which they are said to appear, are invariably such as are correspondent with the angelic ideas; or such as they should be, according to the correspondence of those things which the Seer has given in his expositions of Scripture. For example: when unfolding the internal sense of the Scripture, he tells us that *a city* corresponds to, and signifies, *doctrinals*, or the Church as to its doctrinals of charity and faith. And accordingly in one of his *Memorabilia*, he says:

"When the discourse with the angels is concerning the doctrinals of charity and faith, there sometimes appears on such occasions, in an inferior sphere inhabited by a corresponding society of spirits, the idea of a city or of cities, with palaces therein, exhibiting such skill in architecture as to beget astonishment, so that the beholder would imagine that the very essence of the architectonic art was there and

thence derived, besides houses of various appearances ; and what is wonderful, in all and singular of these things, there is not the smallest point, or the most minute visible particle, but what represents somewhat of angelic idea and discourse: hence it may appear what innumerable things are contained therein ; and also what is signified by the cities described in the Word as seen by the prophets, and likewise what by the holy city, New Jerusalem ; and what by the cities mentioned in the prophetic Word, viz., the doctrinals of charity and faith."

Again : in his expositions of Scripture, he tells us that *animals* in general correspond to celestial natural things, or the various affections in the natural degree of the mind ; and that different animals, according to their nature and quality, correspond to different kinds of affections. Accordingly we read in the *Arcana Cœlestia*, n. 3218 :

"When the angels are in affections, and at the same time in discourse concerning them, then with spirits in an inferior sphere such things fall into representative species of animals ; when the discourse is concerning good affections, there are exhibited beautiful, tame, and useful animals, such as were used in sacrifice in the representative divine worship in the Jewish Church, as lambs, sheep, kids, she-goats, rams, he-goats, calves, heifers, oxen ; and in this case, whatsoever appears at any time upon the animal represents some effigy of their thought, which it is given to the upright and well-disposed spirits to perceive : hence it may appear what was signified by animals in the rites of the Jewish Church, and what by the same when mentioned in the Word, viz., affections. But the discourse of the angels concerning evil affections is represented by beasts of a terrible appearance, fierce, and useless, as by tigers, bears, wolves, scorpions, serpents, mice, and the like ; as such affections are also signified by the same beasts when named in the Word."

Again: where the internal sense of the Word is explained, we are told that *groves*, *gardens*, *paradises*, &c., correspond to, and thence signify, the things of knowledge, of intelligence, and wisdom. Accordingly, it is said in the *Arcana Cœlestia*, n. 3220 :

"When the angels hold discourse concerning things appertaining to intelligence and wisdom, and concerning perceptions and knowledges, on such occasions, the influx thence into corresponding societies of spirits, falls into representations of such things as are in the vegetable kingdom, as into representations of paradises, of vineyards, of forests, of meadows adorned with flowers, and into several kinds of beauties, which exceed all human imagination. Hence it is, that those things which relate to wisdom and intelligence, are described in the Word by

paradises, vineyards, forests, meadows, and that where these things are named, such things are signified."

Again : in his expositions of Scripture, Swedenborg tells us that *clouds* correspond to truths in the literal sense of the Word, which may appear dark or luminous according to the state of one's understanding : — that *white clouds* correspond to truths seen with clearness, and *black clouds* to truths obscured, or to falsities. He also frequently tells us that *fire* or *flame* corresponds to love, and *light* to truth ; and wherever they occur in the Word, they signify these. And that these words have such a signification in the Scripture, has been shown in some of the preceding lectures. Hence, from what has been said of correspondences in the spiritual world, we may easily conceive how angelic discourse might sometimes be represented to those in the world of spirits. Accordingly, we are told in the *Arcana Cœlestia*, n. 3221, '2 :

"The discourses of angels are sometimes represented by clouds, and by their forms, colors, motions, and translations ; affirmatives of truth by bright and ascending clouds, negatives by dark and descending clouds ; affirmatives of what is false by dusky and black clouds ; consent and dissent by various consociations and dissociations of clouds, and these in a sky color, such as is that of the heavens in the night.

"Moreover the different kinds of love and their affections are represented by flames, and this with inexpressible variation ; but truths are represented by lights, and by innumerable modifications of light ; hence it may appear, from what ground it is, that, by flames in the Word, are signified the good things appertaining to love, and by lights the truths appertaining to faith."

These examples will suffice to show us generally, how the *Memorabilia* of Swedenborg, which contain his Relations of things seen in the spiritual world, are to be understood. It would be easy to fill a volume with similar examples, showing a most perfect agreement between these Relations, and the internal sense of the Word as unfolded by means of the Science of Correspondences. We everywhere find that the things described in the *Memorabilia* are precisely what they *should* be, according to the principle or law of correspondence, as elsewhere explained by Swedenborg, and the truth of which we have verified in some of the preceding lectures : that is, the things seen and described, are found to be always perfectly *correspondent* with the things of affection and thought, which, at the time, happen to be most

active in the minds of those in whose immediate vicinity they were seen.

This agreement between the *Memorabilia* of Swedenborg, and the internal sense of the Scripture, is so remarkable, as utterly to forbid the idea that it could have been the result either of chance, ingenuity, or monomania. I cannot conceive how any fair-minded man can become sufficiently acquainted with both, to perceive this remarkable agreement, without admitting it to be of such a nature, that it can be explained only on the supposition that Swedenborg *actually saw and heard, in the spiritual world, the things which he has described*. His *Memorabilia*, when viewed through the medium of a carnal mind, cannot but appear like absurd and ridiculous stories. But when rightly understood—when the things which they describe, are regarded as the representative images of spiritual principles, bodied forth according to a divine and immutable law—they appear beautiful and full of heavenly wisdom. To be seen aright, they must be “spiritually discerned.”

The *Memorabilia*, however, cannot easily be believed by persons who have but little knowledge of the internal sense of the Scripture, and but a slight acquaintance with the truths of the New Church generally; for such persons will not easily understand them. But while there are so many things in the writings of Swedenborg, which all who are in the good of life *may* understand, and *may know* to be true—things which address powerfully the rational faculty of every unprejudiced mind—would it not be fair and reasonable to conclude that his Memorable Relations must also be true, even though we were *not* able to see their entire consistency and rationality? The Christian tells the infidel, “Although there are many parts of Scripture which we cannot explain, and which, to our superficial understanding, *appear* absurd, or without meaning, yet we believe it is *all* Divine Wisdom, and susceptible of explanation, on account of the wisdom in those parts which we *can* understand, and which we *know* to be true.” And this reasoning is admitted to be just and logical. But the man who has confirmed himself in the belief that the Bible is all a fabrication and utterly unworthy of credit, and who, without having sufficiently examined the evidence of its divine origin, or fully considered its influence upon the human race, is bent upon proving it false and ridiculous—such a man opens perhaps at the 18th Psalm; and there he reads that “God rode upon a cherub and did fly.” He opens again at the first chapter of Ezekiel; and there he reads

that a cherub was a creature, in form like a man, with four faces—as of a man, a lion, an ox, and an eagle—with four wings, under which were the hands of a man—and with the hoofs of a calf. And then, as if he thoroughly understood the meaning of this language of Scripture, and with a tone of conscious pride in his own superior wisdom, he exclaims, “What nonsense! As if the Infinite Jehovah ever rode upon such a strange creature as is here described! And can any man, who is not absolutely dementate, believe that a book, which contains such absurdities, is THE WORD OF GOD?” And the Christian replies to him—justly enough—that this is not quite fair; and that possibly, if he studied the Scripture more thoroughly, and understood it better, he would think and speak very differently concerning it. Yet (strange inconsistency!) the very thing which the avowed infidel does in regard to the Scripture—nay, even worse things—men, calling themselves Christians, have done, and continue to do, in regard to the writings of Swedenborg. They quote passages from his *Memorabilia*, the meaning of which they do not understand, and after tearing them out from their proper connection, and interpreting them according to their own carnal conceptions, they cry out, “absurdity and nonsense!” And I ask if *we* have not good reason to say, that such a mode of dealing with the writings of Swedenborg is not quite fair? And whether, in the eye of Him who looketh on the heart, professing Christians, who do thus, may not be as far, or even *further*, from the kingdom of heaven, than the avowed infidel himself? And however they may build the tombs of the prophets, and garnish the sepulchres of the righteous, are they not witnesses unto themselves, that they are the children of them that killed the prophets?

I would, therefore, entreat all who are disposed to ridicule and reject the writings of Swedenborg, on account of the alleged visions they contain, to pause—and consider, whether they do not, *in their hearts*, if not with their lips, mock at the visions of the apostles and prophets, and reject the Holy Scripture as a revelation from God.

But let it not be supposed, because Swedenborg's spiritual senses were opened, so as to enable him to see and converse with those in the spiritual world, that therefore all who receive the truths which he was the instrument in unfolding, enjoy the same privilege. Among other misrepresentations which have gone abroad concerning the New Church, it has sometimes been said and

believed, that we profess to have visions, and to enjoy open intercourse with spirits. But this is not true—certainly not in respect to those who are well instructed in the writings of the Church; for these writings themselves teach, that such intercourse is not allowed at the present day, because it would not be useful, nor generally safe.

It is sometimes brought as an objection to the revelations made for the New Jerusalem, that Swedenborg wrought no miracles, neither pretended to work any. But such an objection would never be made by one who had well read and understood his writings; for such an one would be able to see, that truth *rational*ly received beareth witness of itself; and that no miracles could make it better understood, or render its certainty more evident. Beside, most of the prophets did no miracle; and it is distinctly said of John the forerunner of Jesus, that he "did no miracle." (John, x. 41.) And yet we find that the Lord reproved those who hearkened not to the preaching of the prophets and of John. (See Matt. xi.)

In one of his *Memorabilia* (C. L., n. 532,) our author tells us, that he was once, as to his spirit, raised into an angelic society; and being inquired of by the angels, what there was new from the earth, he replied, that the Lord had revealed to men, that in all things, and in each particular of the Word, there is a spiritual sense corresponding to the natural sense: That the correspondences of which the spiritual sense of the Word consists, are disclosed: That the things concerning heaven and hell and a life after death are revealed: That it is made known that there are three degrees of life with man, corresponding to the three angelic heavens; and that God is one in essence and in person, in whom is a divine trinity, and that He is the Lord Jesus Christ who is the God of heaven and earth. When it was told that these and other heavenly arcana had been revealed to men, Swedenborg says:

"The angels, from having heard this, rejoiced greatly, but they perceived a sadness in me, and asked, Whence is your sadness? I said, that those arcana at this day revealed by the Lord, although in excellence and worth (*dignitate*) they exceed the knowledges hitherto made known, still on earth are reputed as of no value. At this the angels wondered, and entreated of the Lord, that they might be permitted to look down into the world; and they looked down, and behold mere darkness there; and it was said to them, that those arcana should be written upon paper, and the paper be let down upon earth, and they would see a prodigy; and it was done so, and, behold, the paper on which those arcana were written, was let down from heaven, and in its

progress, while it was yet in the spiritual world, it shone as a star, but when it descended into the natural world, the light disappeared, and in the same degree as it fell, it was covered with darkness; and when it was let down by the angels into companies where were the learned and erudite from the clergy and the laity, there was heard a murmur from many, in which were heard these expressions: What is this? Is it anything? What does it concern us, whether we know them or do not know them? Are they not the productions (*fætus*) of the brain? And it appeared as if some took the paper, and folded it, rolled and unrolled it with their fingers, in order that they might obliterate the writing; and it appeared as if some tore it in pieces, and some as if they wanted to trample upon it with their feet; but they were withheld by the Lord from that enormity, and it was commanded the angels to draw it back and guard it; and because the angels became sad, and thought how long it would be thus, it was said, Until (usque ad) a time and times and half a time. (Rev. xii. 14.)

"After these things I heard a spiteful murmur from those below, and at the same time these words, Do miracles and we will believe; and I asked whether the things above named were not miracles, and it was answered, They are not. And I asked, What miracles, then? And it was said, Manifest and reveal future events, and we will have faith. But I answered, Such things are not given from heaven, since as far as man knows future events, so far his reason and understanding, with his prudence and wisdom, fall into inactivity, are torpid, and brought to decay. And again I asked, What other miracles shall I do? And then the cry was made, Do such miracles as Moses did in Egypt. To this I replied, Perchance you will harden your hearts at them, as Pharaoh and the Egyptians did; and it was answered, that they would not. But again I said, Assure me, that you will not dance around a golden calf, and adore it like the posterity of Jacob, which they did in the space of a month after they had seen the whole mount Sinai burning, and heard Jehovah himself speaking out of the fire, thus after a miracle, which was the greatest of all. And it was answered from those below, We will not be as the posterity of Jacob. But at that moment I heard this said to them from heaven; If you believe not Moses and the prophets, that is, the Word of the Lord, you will not believe from miracles more than the sons of Jacob in the desert; nor more than they believed, when with their own eyes they saw the miracles done by the Lord himself, while He was in the world."

Thus have I attempted, in the foregoing lectures to present in an intelligible form, some of the leading doctrines which characterize that New Dispensation of Christianity, whereof I have spoken. I have not given my opinion merely, or truths which I

have discovered by the light of my own intelligence : but I have endeavored only to unfold and elucidate some of the great truths revealed in the theological writings of Swedenborg. No one can be more conscious than myself of the very imperfect manner, in which the several topics here treated have been discussed. I have at times felt painfully oppressed with the magnitude of my subject, which I could do little more than glance at within the ordinary limits of a single lecture. But perhaps the great object which I had in view in commencing these lectures, has been attained. Imperfectly as the doctrines of the New Church have here been presented, perhaps some have had their understanding sufficiently opened, to perceive the contrast which exists between these doctrines and those of the Old Church ; and have been able to discover the vast superiority of the former, in point of beauty, order, consistency, reasonableness, and agreement with both the Volume of nature and of revelation. If so, I trustt hey may be induced to follow this little light, which may now be but as the day-star in the east to their minds, until they come to the clear, bright blaze of heaven's own Sun.

In presenting this New Revelation as I have, for the consideration of honest and unprejudiced minds, I have simply yielded to what seemed a dictate of duty. To thousands beside myself, who have been "waiting for the consolation of Israel," the truths of this Revelation have been "glad tidings of great joy." I have therefore spoken concerning them, because I could not well keep silence. I have spoken in earnest, because the existing state of the Christian Church, and the character of the truths whereof I have spoken, have caused me to feel in earnest. I have spoken seriously, because I deem the truths of this New Dispensation worthy the serious consideration of all serious minds. I have spoken with confidence, because I have felt confident that I was speaking of the *very doctrines of heaven*—uttering nothing but the truth ;—because the light of this New Dispensation has been to my own mind, as that light from heaven above the brightness of the sun, which shone round about the Apostle while he journeyed toward Damascus. I have spoken with great plainness, because I have been afraid of falling into that spirit of accommodation and prudential concealment, so common in our times, and of thereby in some degree compromising the truth. I have spoken with much freedom concerning the end or spiritual consummation of the first Christian Church, because what Swedenborg has taught hereon is

true, and I have not felt at liberty either to disguise or palliate the fact. But because we believe that the first Christian Church, *as a Church*, has come to its end, it must not be supposed that we believe there is no goodness or truth in the minds of individuals nominally belonging to that Church. So far from this, we believe there are many of its members who are in the good of life—many who are but little confirmed in the false dogmas of that Church—many who shun evils as sins against God, and live well according to the light they have ; for it is a singular fact, that many of the simple minded among the laity of the present day, when you converse freely with them concerning their religious doctrines, will flatly deny one-half, or more, of the very creed they have subscribed. Thus we believe with the Apostle, that "God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness, is accepted with Him."

The doctrines of the New Church teach that all who look to the Lord through the medium of his Word, shun evils and sins against Him, and *do the commandments*, will be saved. Swedenborg says :

"It is provided that every one, in whatever heresy he is as to the understanding, may still be reformed and saved, provided he shuns evils as sins, and does not confirm heretical falsities with himself; for by shunning evils as sins the will is reformed, and through the will the understanding, which then first comes out of darkness into light. There are three essentials of the Church, the acknowledgment of the Divine of the Lord, the acknowledgment of the sanctity of the Word, and the life which is called charity ; according to the life, which is charity, every man has faith ; from the Word is the knowledge of what life must be ; and from the Lord is reformation and salvation. If these three had been as the essentials of the church, intellectual dissensions would not have divided, but only have varied it, as the light varies the colors in beautiful objects, and as various diadems make the beauty in a king's crown."—*D. P.*, n. 259.

But as there are different degrees in regeneration, so there are different degrees in which a man may be saved. And inasmuch as truth is the only means of revealing to us our states of life, and showing us what *are* sins against God, therefore the more and purer truths we have, the more have we the means of being saved ; for we are then able to discover more evils in ourselves, and if we resist and overcome them we shall thereby attain to a higher degree of salvation, and consequent happiness.

I have scrupulously avoided in these lectures all appeals to the sympathies, or the fears, or any of the feelings, of the natural man.

This may have seemed rather singular, especially at a time when there is such a general craving for religious excitement; and when the fears and passions, more than the understandings of men, are addressed by religious teachers. But I regard all excitement in religion, as well as in other things, not less hurtful and dangerous, than it is common. I am sure that *no one cometh unto the Father but by the Son*—that is, no one cometh into a state of heavenly love, but by means of truth rationally received; and all excitement of the natural feelings, is prejudicial to a clear understanding and rational reception of the truth.

As yet, this New Dispensation is only in its dawn. And although all the evil loves of men, and all the powers of hell are arrayed against its truths, yet the omnipotent Lord Jesus Christ is in them, and their progress, however slow, is sure. Skepticism may cavil—bigotry may sneer—prejudice may turn away its face in scorn—nay, the serpent may be permitted to rear aloft its hideous crest, and bruise the spirits of men “for a time and times and half a time;” but the seed of the woman must finally bruise his head. So sure as the Lord liveth and reigneth, the march of his truth, as unfolded for the New Jerusalem, is onward forever. And yonder broad river that hurries to the ocean, could as easily be stopped in its career by the puny hand of man, as the onward and continually increasing progress of the truths whereof I have spoken, can be stayed by any human opposition. They may be opposed—ridiculed—scorned—persecuted—for thus it has ever fared with the truth; but they cannot be crushed nor stopped. “Conquering and to conquer,” they must ever go, until “the kingdoms of this world are become the kingdoms of our Lord and of his Christ: and He shall reign forever and ever.”

THE END

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